

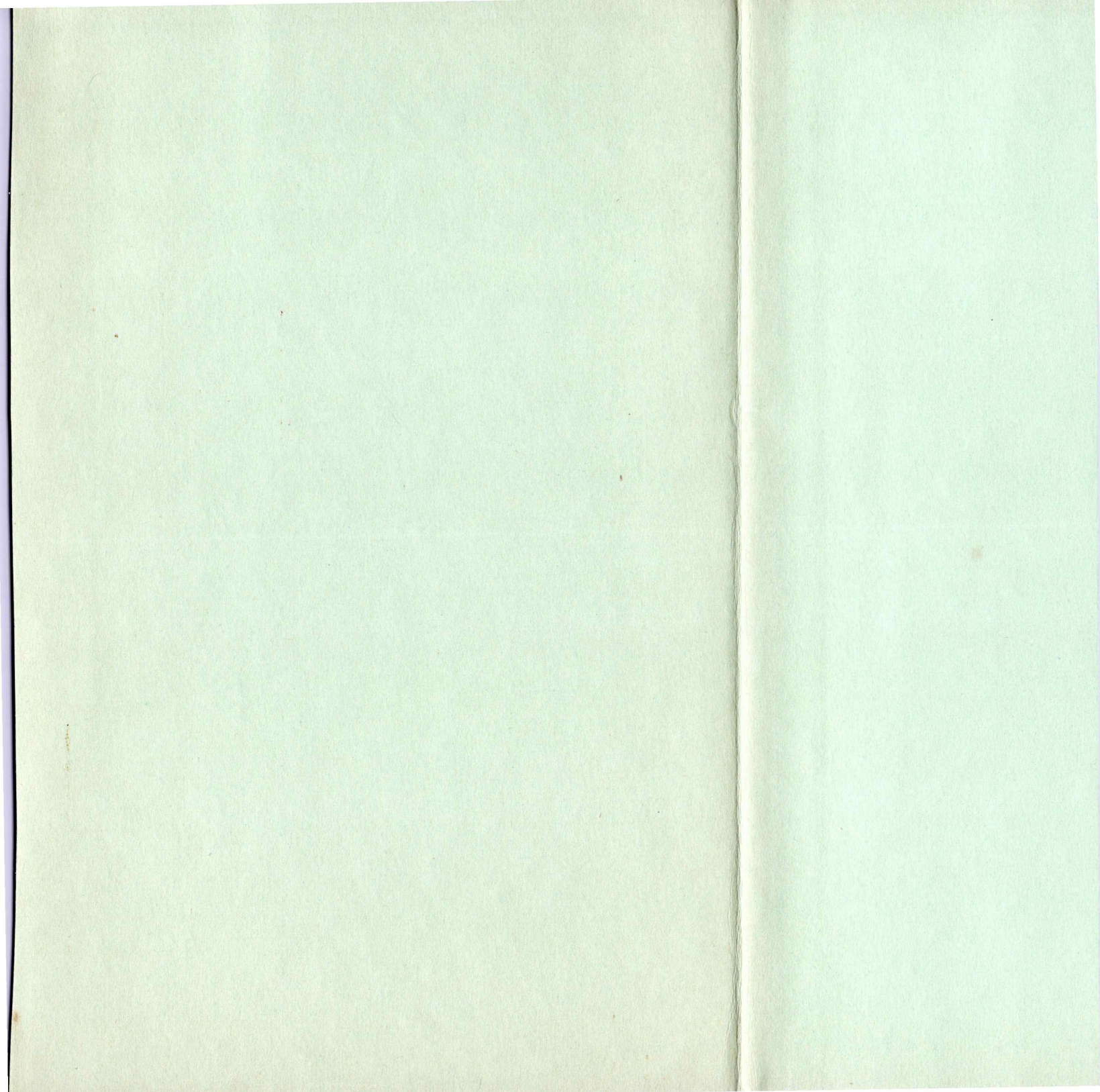
Stretching out Continually

A HISTORY
OF
THE NEW ZEALAND
CHURCH MISSIONARY SOCIETY
1892 - 1972

BY
KENNETH GREGORY

In 1799 the Church Missionary Society was formed in London. Fifteen years later its agent, Samuel Marsden, was the first man to preach the Gospel in New Zealand. In 1892 the Society in Britain decided that this country was not only able to look after the missionary work within its own borders, but also to take on responsibility for work in any part of the world to which God might direct it. Since that date N.Z.C.M.S. has laboured in lands ranging from Northern Australia to Nigeria. This volume is an attempt to tell part of the story of these 80 years, to record the exploits of men and women who dared to face great hardships, and to acknowledge the part played by a host of others in making this work possible.

It is probable that this work should have been undertaken earlier, for stories of some of the chief participants have been largely lost. It is certain that a centenary volume should follow in 1992, to record the work of the next 20 years. As the final chapter, with its Maori equivalent of the English title, makes clear, the prospects ahead are exciting. They demand fresh minds, new skills and a willingness to experiment. The Society believes that the Lord, the Holy Spirit, has called it into being; it equally believes that He is leading it on to new ventures. This History is the story of stepping stones already crossed; the future is a continual stretching out in response to God's leading.



STRETCHING
OUT
CONTINUALLY

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“Whaatoro Tonu Atu”

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1892-1972

BY

Kenneth Gregory

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To the Glory of God
This Book is Dedicated
To the Members of the Church
In those Countries in which
It has been the Privilege of the
New Zealand Church Missionary Society
To serve in the Fellowship of the Gospel.

Acknowledgments

This book could never have been written without the help of a great number of people, known and unknown, who kept records of various descriptions. It has been an education to read old minute books, letters and annual reports, all so faithfully set down. A glance at the notes and references at the end of each chapter will also show that the Society's regular publications, particularly since 1955, have been invaluable. These latter are due almost entirely to the enthusiasm of the Rev. H. F. Thomson, the first General Secretary. He, in turn, would acknowledge the debt to his own office staff, Miss Vera Mott in particular. She has not only been responsible for the typing and distribution of these periodicals, but has also produced many treasures for me from the Society's archives. I am also indebted to the General Secretary of the Board of Missions, the Rev. Michael Bent, and to his wife who, before her marriage, as Miss Rosemary Dench, was his office secretary. Between them they made available some important documents.

The Executive of the Society has given warm support to this venture. Words cannot express my gratitude to the Rev. David Aiken who so willingly accepted the task of reading through the whole manuscript. He went through it, to use his own words, "with a fine tooth comb". His corrections regarding matters of fact, grammar and style have been given faithfully and unsparingly—with a good spice of humour thrown in to take away some of the sting from his barbs! Mr. Aiken also gave much help in putting me right factually on matters relating to Pakistan, as did Miss Stella Purchas on China, and the Revs. Gerald Clark and Noel Bythell on Africa. I have incorporated a considerable proportion of their suggestions, but hold myself responsible for any errors in the final product.

Miss Molly Mullan, during a short break from school, filled up a notebook of fascinating material about her time in India for me. I drew at some length on Mrs. Elva Jackson's book, on the unpublished MS written by the Rev.

(now Canon) R. A. Carson, and on articles by Miss Blanche Tobin, Miss Edith Parkerson and Mr. David Cooke. To them, to others who have sent in contributions, to Miss Heather Black (now Mrs. Stan Parsonson) who re-typed some of the pages, to my own family who have had to be kept out of the study, and to the C.M.S. family which has backed this effort with prayer, I most gratefully acknowledge my very great debt. Last, but by no means least, I wish to express my gratitude to Mr. Rex Stiles, Mr. Maurice Tutty and others of the printing staff for their great patience and most helpful advice at all times.

K.G.

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CHAPTER II

THE HISTORY OF THE
CITY OF BOSTON

THE CITY OF BOSTON, situated on the eastern point of the island of Nantuxet, in the county of Suffolk, Massachusetts, is one of the most important and populous cities in the United States. It is the seat of the State Government, and the center of commerce and industry for the New England region. The city is bounded by the harbor to the east, the city of Cambridge to the north, and the city of Quincy to the south. It is divided into several wards, and is governed by a Mayor and a Board of Aldermen. The city is famous for its historical landmarks, including the Freedom Trail, the USS Constitution, and the Bunker Hill Monument. It is also known for its cultural institutions, such as the Boston Symphony Orchestra and the Museum of Fine Arts. The city has a rich history, dating back to the early 17th century when it was founded by Puritan settlers. It played a major role in the American Revolution and the Civil War. Today, it is a modern city with a diverse population and a thriving economy.

Foreword

By the Chairman of the N.Z.C.M.S. Executive

In 1799, the Church Missionary Society was launched in England by a group of men whose vision reached out to the ends of the earth. Within two decades, part of the fruit of that vision was the proclamation of the Gospel on the shores of the most distant colony that had unfurled the Union Jack.

As C.M.S. missionaries came to New Zealand in increasing numbers and the Church grew in this land, C.M.S. fellowship here enlarged until it was ready to respond to the challenge to join in partnership with the mother Society in Britain as a sending body. Thus in 1893 the first New Zealand missionary in C.M.S. connection sailed from this country for Japan.

Kenneth Gregory has traced the thrilling story of these past eighty years with infectious enthusiasm and with much evidence of painstaking research. The author is well qualified for this task. After early contacts with C.M.S. work in India during military service with the British Army, he travelled with his family to New Zealand in 1948 to undertake a Parish ministry in the Diocese of Nelson and in 1949 became a member of the N.Z.C.M.S. Executive.

In 1959 he returned to the Indian sub-continent to become Vicar of Holy Trinity, Karachi, for two years and upon returning to New Zealand resumed his place on the N.Z.C.M.S. Executive which he has occupied down to this present time. In 1969 he visited in the course of a world tour, many areas of N.Z.C.M.S. missionary activity, his impressions of which were recorded in his former book "On Ravens Wings". Now he has undertaken this much more comprehensive work and in the record here unfolded, the reader will find much to encourage in the story of part of the New Zealand Church's "Outward thrust".

I am sure that much that is written of the early years of N.Z.C.M.S. outreach will come as a refreshing discovery to our present generation of C.M.S. supporters. How many today would know that of the first seven missionaries of the N.Z.C.M.S. who went out from New Zealand by the end of the 19th century two had gone to Japan, one to Nigeria, one to North India, two to South India and one to Palestine. How many today have read of the epic penetration by New Zealand missionaries of the Hinterland of China before the Communist Government terminated that chapter.

Again how many of today's C.M.S. League of Youth have studied the immense contribution of our great New Zealand C.M.S. pioneers like Margaret Woods, Phyllis Haddow, Blanche Tobin and the remarkable Opie sisters. From the tensions of the first Synod in 1854 down to the tragic events of the Indo-Pakistan war last December, Mr. Gregory has traced a vigorous story of faith and obedience.

I commend this book to all who have a concern for the role of the New Zealand Church in what Professor Douglas Webster has called our "Unchanging Mission".

I conclude this foreword with the words which the writer of the Epistle to the Hebrews used as he surveyed the record of the great outreaching faith of his country's own spiritual pioneers.

"And what of ourselves. With all these witnesses to faith around us like a cloud, we must throw off every encumbrance, every sin to which we cling and run with resolution the race for which we are entered, our eyes fixed on Jesus on whom faith depends from start to finish". (Hebrews 12: 1-2 N.E.B.).

K. J. O'SULLIVAN,
Chairman N.Z.C.M.S. Executive,
January 1972.

Introduction

In 1913 "The Story of the New Zealand Mission" was published. The work was largely that of Dr. Eugene Stock, editorial secretary of the English Church Missionary Society,¹ who visited this country in 1892. To this was added a short supplement by Bishop Mules of Nelson which gave the bare details of the formation of the New Zealand Church Missionary Association on 25th October, 1892, and of the locations to which missionaries from New Zealand were sent up to the year of publication. A new edition, under the title "The History of the Church Missionary Society in New Zealand" was published in 1935, with a fuller supplement, which gave the story to that date.

Dr. Stock's account is a brief resume of the history of New Zealand as a receiving country. Drawing upon the records of the English C.M.S., including his own monumental history written for the centenary in 1899, and also from local history, he re-told the stories of Marsden, the Williams family, Bishop Selwyn and the establishment of the Church in New Zealand. All of this has been fully documented by Elder, Carleton, Curteis and others, so there is no need to repeat it here. The purpose of this volume is to show how the control of the Society's affairs in New Zealand was handed over by England to ourselves, and of developments since then. To avoid confusion it should be explained that the New Zealand body was originally called "Association", in order to distinguish it from the parent body. This was, in fact, confusing, so in 1916 it became the N.Z.C.M. Society.

This act of handing over signalled the fact that the Society in this land had become sufficiently mature to need no further mothering. Indeed, far from being a receiver, it was now to become a sender. Apart from the short supplement already referred to, and various books by individual missionaries about their own areas, nothing has been written of the over-all history of these 80 years of independent life and growth. As our first missionary went overseas as long ago as 1893, it is evident that the time is

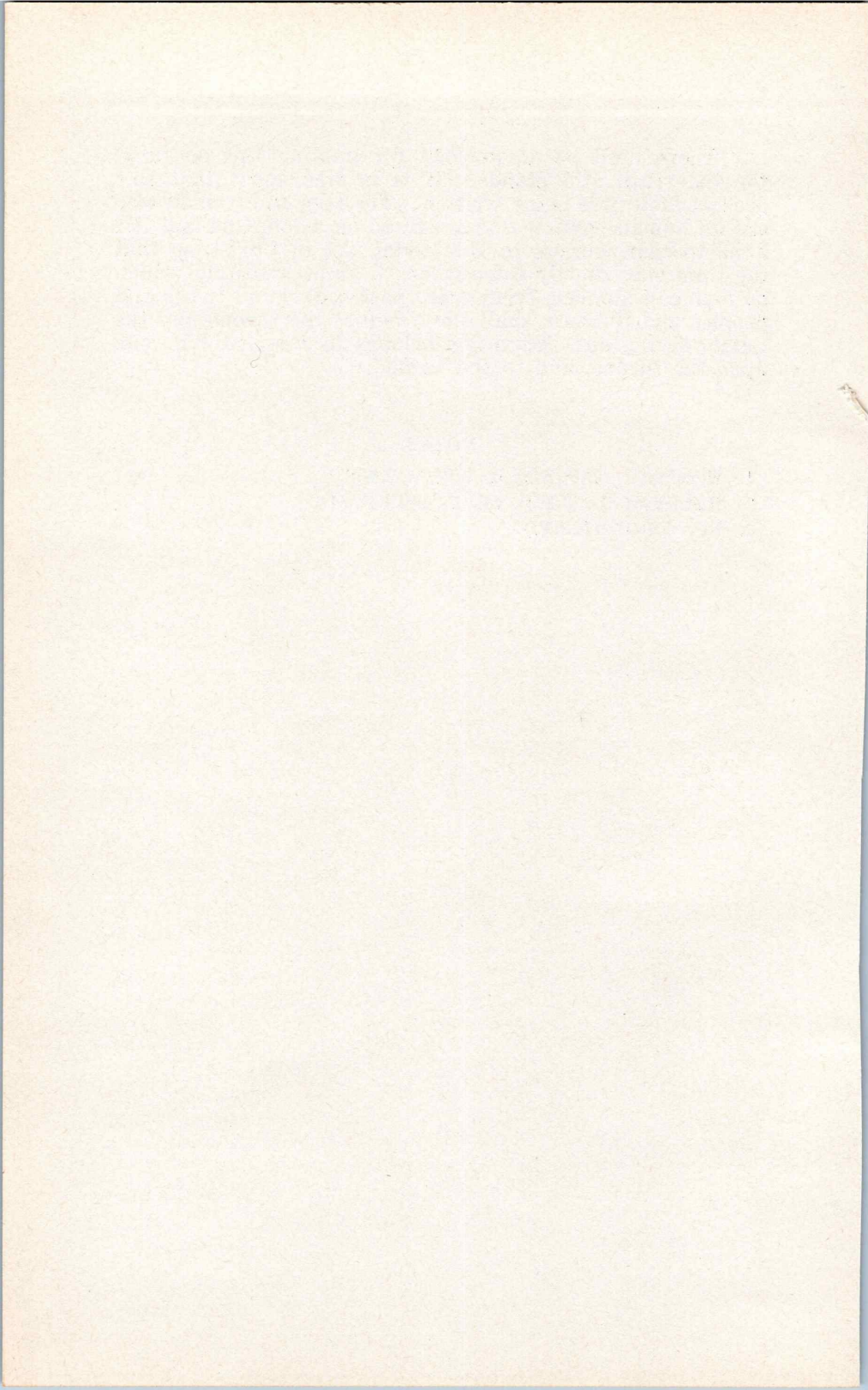
overdue for such a record. Many of our earliest missionaries have passed to their great reward. Others, happily, are still with us and can be of immense help in enabling us to see something of the work to which God called them. China, inevitably, is a field of which the work needs to be recorded while some of our senior co-workers can still assist us.

History, of course, is not simply a nostalgic looking back to the past. It is a perpetual challenge to the present. At the end of the third volume of his centenary history Eugene Stock wrote: "As we look forward to the future, our eyes are lifted up beyond the responsibilities and the difficulties that seem to be immediately in front of us, and we see the Returning Lord. When His Advent will be we know not. It MAY be yet far distant. It MAY be that we are to see India and China gradually Christianized. The Church expected a speedy Second Advent, not dreaming of the great Christian nations that now rule the world; and as that expectation proved wrong, it MAY be that some fond modern expectations may prove to be wrong. But assuredly it need not be so. When the Gospel has been proclaimed to all nations—and what that proclamation necessarily involves we are not told—then the one express condition will be fulfilled, and there will be nothing to hinder the Coming of the Lord. And as we do not certainly know how far the proclamation, in the sense intended, has gone already—whether, for instance, the Nestorian Missions did or did not fulfil the condition once for all in Central Asia—we conclude that Archbishop Benson spoke only the literal truth when he said (at the C.M.S. Anniversary, 1891), 'the Advent of our Lord will come some time, and MAY COME ANY TIME'. There is one thing about which there is no perplexity; it is certain now. And that is that the true way to prepare for the return of the King, and, if it may be, to hasten it, is to proclaim Him as quickly as possible throughout the world. This is the primary duty of the Church. This is the primary duty of the individual Christian. Unworthy indeed are we of being entrusted with such a commission; yet even us He condescends to use, forgiving, forbearing, cleansing, empowering. And it is they who, deeply conscious of their unworthiness and failures, 'abide in Him', and so, perhaps unconsciously, bring forth fruit in the fulfilment of His great Command, that will, 'when He shall appear, have confidence, and not be ashamed before Him at His Coming'.²

There need be no apology for quoting this so fully, for the truth still stands. It is in this spirit that this present history is being written. The men and women who are its human participants are those on whom God laid His hand to bear witness to His saving act in Christ, so that the time may shortly come when "a great multitude which no man can number, from every nation, from all tribes and peoples and tongues, shall stand before the throne and the Lamb, crying out, "Salvation belongs to our God Who sits upon the throne, and to the Lamb".³

NOTES

1. Hereinafter known by its initials C.M.S.
2. History of the C.M.S. vol. iii. pp. 817-818.
3. Rev. 7:9-10 (R.S.V.).



Chapter 1

Beginnings

The initial link between English C.M.S. and New Zealand had, of course, been forged by Samuel Marsden. His call, and that of those associated with him, was to the Maoris. But the policy of C.M.S. has always been to make "native Churches self-supporting, self-governing and self-extending. When this settlement has been effected, the Mission will have attained its euthanasia, and the missionary and all missionary agency can be transferred to the regions beyond".¹ So wrote Henry Venn, the great honorary secretary of C.M.S.

Stock makes it clear that the situation in New Zealand was not to be compared with that in India or China. In those countries the white man was only a temporary visitor, so the Church had to become entirely indigenous. In New Zealand a new colony was being formed, in which Maori and European were to grow together into one race and one Church.² Few will deny that this was due almost entirely to the labours of Henry and William Williams and of the other early C.M.S. missionaries.³ And with the growth of the Church, particularly after its organization by Bishop Selwyn, it was clear that the missionaries needed to hand over their work to the Church as such. In 1854 discussions were held. They proved fruitless because, while both the Bishop and C.M.S. wanted the step to be taken, they disagreed on the way this was to be done. "The Bishop wished the Society's control removed, and its men, its money and its lands handed over to the Colonial Church. The English Committee wished to be spared their large expenditure, in order to spend the money in the great African and Asiatic fields; but, so long as the missionaries remained, to retain them in C.M.S. connection, and to use the land revenue upon their work. At the General Synod of 1859, the Bishop proposed formal negotiations with a view to C.M.S. withdrawal on his terms; but Synod rejected his plan, and passed the following resolution: 'That since

the colonization of New Zealand, there has never been a period when the native race more urgently required the undiminished efforts of the C.M.S. than at the present moment".⁴

Things continued in this way until 1883. In that year a Mission Board was formed consisting of the three North Island bishops, three missionaries and three lay colonists, with Archdeacon Leonard Williams as secretary. This Board was entirely responsible for the administration. C.M.S. made grants to it consisting (1) of allowances for missionaries, (2) revenue from lands, to be used to supplement the contributions of the Maori Christians to support their native clergy, and (3) a lump grant towards other expenditure, to be reduced by 5 per cent each year till it ceased. This third amount would terminate in 20 years. It is regrettable that the Church at large, with the exception of Archdeacon Samuel Williams, did very little to prepare itself for its responsibilities. This son of Henry Williams, having been given some unpromising land after the Hau-Hau revolt, farmed it so well that he was able to give most of the profits to the Church and Mission. However, by 1903 a Maori Mission Board was fully constituted and, apart from supplying missionaries for the Maori Mission, C.M.S. was able to bow out from local work.⁵ This is as it should be, for it retains the Society's principle of making new Churches self-supporting, and so releases men for regions beyond. It is to this aspect we must now turn.

In his first charge Bishop Selwyn had declared: "However inadequate a Church may be to its own internal wants, it must on no account suspend its missionary duties. This is in fact the circulation of its life's blood, which would lose its vital power if it never flowed forth to the extremities, but curdled at the heart". Obviously the first outside call on the New Zealand Church was Melanesia. Between 1848 and 1860 the Bishop visited these islands seven times. In 1861 Melanesia received its own bishop, John Coleridge Patteson, and, while becoming one of the dioceses of New Zealand, still remained a mission field. To this area N.Z.C.M.S. was to contribute a number of workers. This was made possible by the Society having made provision in its constitution for just this sort of eventuality.

But while the Pacific islands made a legitimate call on N.Z. support, the world-wide commission of the Risen Lord was not limited to that area. With the rapid opening up

of Africa, China and India, all missionary-minded folk were expanding their horizons. After all, C.M.S. had originally been founded to work in Africa and the East,⁶ and wherever there were C.M.S. missionaries or supporters they could not be unaware of the tremendous happenings in these parts. Such folk, both in Australia and New Zealand, felt a deep urge to respond to the calls from these lands. Accordingly, C.M.S. in London was asked to send a deputation to the Antipodes in order to form local sending associations. In 1892 Dr. Eugene Stock and the Rev. R. W. Stewart (a missionary in China, who with his wife and two of their children were murdered there three years later) arrived.

The Australians feared they had come to collect money. Far from it. In Stock's words their message was, "Take your own share in the evangelization of the world; send out your own missionaries, and support them; and if they are appointed to C.M.S. fields, they will there have all the privileges and opportunities of C.M.S. missionaries."⁷ In other words Australia (N.S.W. and Victoria) and New Zealand were being invited to come in as equal partners as sending agencies. That meant selecting, training and sending out missionaries themselves. They were free to send them wherever they felt led, and to retain the subscriptions they had formerly sent to England for their own work.

The timing of this deputation, certainly as far as New Zealand was concerned, was evidently ordained by God. The magazine of the Nelson diocese, "The Church Recorder", dated July 1st, 1892, states: "The remarkable results of the Rev. G. C. Grubb's (evangelistic) tour seem to show that there is a mine of zeal and self-sacrifice amongst Australian Churchmen, which only needs working in order to produce much help towards spiritual work in the heathen and Mahommedan world. The choice of Mr. Eugene Stock for this mission is a very happy one. He long ago pointed out the growth of Australian interest in missionary enterprise and urged that measures should be taken to encourage and use it".⁸ This was with reference to the deputation meetings held in Sydney in June. The report betokened an eager expectation of similar results in New Zealand, where Mr. Grubb had also held missions.

Further evidence of the timing of God in all this, was the fact that the Church Recorder for the following month

carries a report of the Blenheim (diocese of Nelson) C.M.S. Association's annual meeting on July 7th. At this, Miss Marie Louise Pasley, daughter of the local collector of customs, was farewelled on her departure for training at Dr. Warren's Institution in Melbourne, with a view to working in heathen lands. So, before ever the deputation arrived in this country, one recruit was already being prepared.⁹

And so to New Zealand. The Church Recorder of March 1893 carries a letter from Stock and Stewart dated 18.10.92: "At each place we found some who had the missionary cause upon their hearts, and who were ready either for personal service in the field or for practical work in its behalf at home. And on arriving here at Nelson, we were struck by the fact that this place seemed to offer special advantages for giving the plan (of forming a Missionary Association) a start. We found here, in particular, a band of Christian laymen, able and willing to form the nucleus of a Working Committee. We therefore suggested to our Nelson friends, both clergy and laity, that perhaps they were called of God's providence to move first in the matter. They were at first reluctant to appear to be putting themselves forward by taking the lead in any arrangements, more especially as Nelson is one of the smaller and less influential of the New Zealand dioceses".¹⁰

Full records exist of the meetings held at Nelson between October 13th and 18th, 1892. The principal one, held in the Provincial Hall, was chaired by the Rt. Rev. C. O. Mules, bishop of the diocese. He revealed that the invitation for them to come to New Zealand had been made by Bishop E. C. Stuart of Waiapu, formerly a C.M.S. missionary in India. He also stated that, at that time, C.M.S. was paying £3,000 annually to support 480 teachers and other workers amongst the Maoris in the North Island. There were two interesting sidelights. First, Stock mentioned that the Rev. W. St. Clair Tisdall, a graduate of the University of N.Z. and former vicar of Wakefield in this diocese, was to work in Persia, being transferred there from India. He was a brilliant linguist. Ault says he mastered 41 languages." Amongst his great literary works was "The Religion of the Crescent". Secondly, Stewart, in a sermon based on the words "I am debtor" (Rom. 1:14), mentioned two Chinese Christians who said that for a Christian not to pass on the knowledge of the Lord Jesus was breaking

the 8th Commandment. With two such dedicated protagonists and with a people whose hearts were ready for such a message, its no wonder that the idea to form an Association was accepted.¹²

The aims of the new body were clear. "We learnt that its promoters desired that the Association should have no Official or Ecclesiastical status, but proposed that it should be a private Association of individual Churchmen, to combine with C.M.S. (in Britain) in carrying the Gospel to the heathen. It was further explained that no funds contributed to the Association would be remitted to London, but would be applied only to carry out the objectives of the Association in sending out and supporting its own missionaries in the mission fields occupied by the C.M.S. and under the direction of the Parent Society. Although the new Association would be a private one, claiming the liberty which belongs to all Churchmen, yet the promoters would work in full and loyal allegiance to the Church in New Zealand, and the bishops of the N.Z. dioceses were respectfully asked to extend their recognition and sanction to the Association, in the same way as all English bishops do to the Parent Society". (In fact, at the triennial meeting the Provincial Synod, which met, appropriately, in Nelson in January 1895, six out of the seven bishops joined the Association. The seventh, Dunedin, joined at a later date).

The editorial, from which the above was culled, went on to define the aims and objects: "This Association is a society of members of the Church of England, based upon the evangelical principles which have been universally recognised as the principles of the C.M.S. for Africa and the East from its foundation. One of its objects is to correspond with the C.M.S. and to act on its behalf in the colony of New Zealand in such matters as do not belong to the C.M.S. Mission Board for the Maori Missions, and which may be entrusted to the Association by the Parent Society.

Persons willing to join an Association based upon the above principles, and formed for the above objects, are invited to become members by payment of an annual subscription of 5/-. The Association shall be conducted by an Executive Committee, appointed by the General Committee, and shall consist of 10 members, including not less than four clergymen, and not less than four laymen, being communicant

members of the Church of England. A General Committee shall be appointed, consisting of 24 members of the Association, the members in each diocese electing four (clergymen and laymen). The General Committee, or a sub-committee appointed by them, shall examine all candidates and make enquiries about them in reference to their physical fitness, mental qualifications, spiritual and moral character and soundness of faith.

On arrival in the Mission field, the missionary shall place himself under the direction of the local governing body of the Mission, represented and appointed by the Parent Committee. In all ordinary cases, missionaries sent forth by the Association shall be supported by the Association, which shall make all arrangements regarding outfit, passages, allowances in the mission and at home, and be entirely responsible for them".¹³

From the above account it can be seen that this country was able to draw upon the immense savoir-faire of the Parent Society. The salient point that sticks out is the absolutely voluntary nature of the Association. It was within the Church of England, and yet free to manage its own affairs. Because it was not governed directly by the Church as such, it was able to concentrate all its energies on its one task of overseas evangelism and Church building. From this it could never be diverted by other ecclesiastical issues, however important. Nor had it to depend on the financial stability of others apart from its own membership, or have to subsist on hand-outs.

As with the Society in England, which was born out of the Evangelical Revival, so was the N.Z. Association inspired by the same outlook. Indeed, and again a mark of God's timing, the vicar of All Saints', Nelson, the Rev. F. W. Chatterton, was one of whom it was written, "He had a passion for winning men".¹⁴ Just two months before the deputation's arrival, he and the Rev. Melville Jones, later to become a C.M.S. missionary in Nigeria and first Bishop of Lagos, had conducted an evangelistic mission in Takaka.¹⁵ Again, as with England, the movement had very strong lay representation. The constitution of the committees makes this clear. And, as the years have progressed, this has become increasingly true, so that today the Chairman of the Executive is a layman, Mr. K. J. O'Sullivan, LL.B.

The fruits of the visit of the deputation were immediately visible. Three days after their departure the N.Z. Church Missionary Association was formed. The first Executive Committee was, naturally, composed entirely of Nelson men. It was headed by the Rev. J. P. Kempthorne, vicar of the Cathedral from 1885 to 1916. The others were the Ven. T. S. Grace (vicar of Blenheim in the Nelson diocese), the Revs. J. M. Adcock of Brightwater and C. W. Jennings of Wakefield (both former curates of All Saints'), Drs. J. Hudson and J. D. Mackie and Messrs. J. S. Browning, C. Hunter-Brown and A. H. Patterson. The hon. clerical and lay secretaries were the vicar of All Saints', the Rev. F. W. Chatterton, and Mr. John Holloway, for many years a synodsmen of that parish, who also acted as treasurer. In addition, two Corresponding Secretaries were appointed, the Rev. G. MacMurray in Auckland, and Major-General Schaw in Wellington. Mrs. Mules, wife of the Bishop, soon had the Gleaners' Union organised. This was a body, founded in England by Stock, for prayer and work. Its membership ranged "from archbishops to seamstresses".¹⁶ By 1899 there were 55 branches of it in New Zealand with a membership of 1,200. There were also 12 Sowers' Bands with 400 members. In studying the original cash book it is remarkable how widespread was the support. Although the headquarters were in Nelson subscribers came from all over the country: Gisborne, Dunedin, Te Aroha, Christchurch and Bulls, to name but a few. It seems evident that the Church as a whole was ready for this move forward.¹⁷

Within eight months of its foundation the Association accepted its first missionary. On June 8th, 1893, Miss M. L. Pasley of Blenheim, having completed her training, was accepted for service in Japan. "Her confession of faith, soon to be put to the test in practical work, was wonderfully clear and true. Such a confession it was a privilege to listen to".¹⁸ On August 15th of that year Miss Della Iris Hunter-Brown was also accepted for Japan. It was in her father's house in Nelson that Dr. Stock had stayed during his visit, and she also trained in Melbourne. During 1893, too, the Rev. F. Melville Jones (mentioned above), son of a former vicar of All Saints' went to Nigeria under the English C.M.S. But the most dramatic event of that year concerned E. C. Stuart, Bishop of Waiapu, who had been responsible for the coming of the C.M.S. deputation. The September issue of the Nelson Church Recorder carried

a letter to him from the Rev. St. Clair Tisdall, by now serving in Persia under the English C.M.S. He was then the only N.Z. missionary serving in Asia. He begged "New Zealand to send out the ablest, and best, and bravest for Christ's work abroad. The work has cost me dear, yet I am thankful beyond measure to my Master, for the privilege of toiling and suffering for His sake, in obedience to His parting command".¹⁹ In the very next issue, a month later, we read of the resignation from his See of Bishop Stuart himself, in order to go to work in Persia, in response to this appeal. He had originally gone out to India under English C.M.S. in 1850, with his great friend Thomas Valpy French, subsequently Bishop of Lahore. Due to ill-health he had had to withdraw after 22 years service, and became one of the C.M.S. secretaries in London. In 1877 he had been consecrated Bishop of Waiapu, a diocese with a long history of missionary work among the Maoris, in succession to the great pioneer William Williams. Now, at the age of 66, he accepted this challenge to yet another field, albeit one where his deep knowledge of Islam proved invaluable. The Synod of Waiapu, in a farewell address, said, "It is not too much to say that, from one end of your diocese to the other, in the homes alike of rich and poor, your name is a household word and your visits a cherished possession. And not only amongst those of your own race has your light shone. No risk of travel has been too great, no distance too long, no hardship too severe in order that you might convey the ministrations of the Church to the Maoris".²⁰ So, in 1894, this intrepid old warrior returned to England and thence out to Persia, where he served another 16 years. He retired in 1910, going to his great reward a year later, at the age of 83. No wonder Stock says of him, "Is there any quite parallel case to such a life? Surely Edward Craig Stuart deserves a very high place on the role of Christian Missionary Bishops".²¹ While it is true that New Zealand cannot claim him as her own by birth, or as one who went out under her auspices, yet it was this country which restored him to health, a New Zealander who presented the challenge, and 17 years association with the work of C.M.S. in this country which all contributed to this epic.

The Annual Meeting of 1898 was held in Christchurch, to coincide with the meetings there of General Synod. In the annual report occur these words "Our branches have shown that their interest has not been merely a spasmodic

one for a single year or two years, but has been consistently maintained, and therefore may now be regarded as likely to develop into a healthy growth. We have reached that stage when the first enthusiasm or that element in it which belongs merely to the novelty of the undertaking, has had time to evaporate, and what remains is the enduring enthusiasm which is prepared to make sacrifices, because the cause demands them, and is worthy of them".²² The infant Association was growing into a sturdy youngster.

By the end of the century, 1899 being the centenary year of C.M.S. in England, the N.Z.C.M.A. had sent seven missionaries overseas, as well as supporting three in New Zealand. These were the Misses Pasley and Hunter-Brown to Japan, Miss Alice Lydia Wilson from Auckland to Nigeria (1894), Miss Violet Latham from the Waikato to North India (1895), Mr. Arthur J. Carr to South India (1899), Miss Florence Smith from Nelson, also to South India and working under the sister society, C.E.Z.M.S.²³ (1899), and Miss Isabella McCallum to Nablus, Palestine (1899). Those working amongst the Maoris were Miss Rosamond Mary Blakiston, working in the Wairarapa, and the Revs. Tapeta Timutimu and Aperhama Tamihere, both working the Urewera country on the East Coast, all commencing in 1899.

In addition to the above, the Rev. W. G. Ivens from Christchurch went to Melanesia in 1895, being supported by the N.Z.C.M.S. This brings us to consider the relationship between the C.M.A. and other missionary bodies. The constitution, which was completed in 1894, stated that "the Association shall also have power to aid other Missionary organisations in such ways as the Committee may think expedient, provided always that nothing be done inconsistent with the principles of the Association as above expressed".²⁴ One of these principles stated that the Association was a society . . . based upon the Evangelical principles of the C.M.S.²⁵ This was a wise provision for, apart from any other reasons, there were those who resented the formation of the Association, fearing it would take interest and money away from the Maori and Melanesian missions. In seconding the 3rd Annual Report in 1896, Mr. C. Hunter-Brown pointed out that the C.M.A. was now supporting a missionary with the Melanesian Mission, and that not only had that Body's funds not been interfered with, but that they were higher than they had been for some time.²⁶

The offer of this missionary had been made to Bishop Wilson of Melanesia, who was more than grateful for this brotherly act. In outlining the resolutions that led up to this decision, the C.M. secretary stated that the appointment of such a clergyman be a matter of arrangement between the Bishop and the Committee, and that the Committee will be responsible for the maintenance of such a missionary, on the understanding that the clergyman so appointed shall be a sound Evangelical Churchman. There is little doubt that this co-operation was of immense value, not only to the two Societies, but to the Church as a whole. This continued until 1919, when, to meet the wishes of the then Bishop of Melanesia, C.M.S. ceased its support. After the retirement of Mr. and Mrs. Ivens the C.M.A. was represented by the Revs. C. C. Godden (murdered by a Kanaka in 1906) and C. E. Fox. The latter is one of Melanesia's most long-lived and worthy servants.²⁷ There followed Mr. (later the Rev.) G. F. Andrews, the Rev. S. Howard, Messrs. J. L. Palmer and F. A. Crawshaw, the Rev. A. I. Hopkins, Mr. E. Bourne and the Rev. H. Nind. The record of the service of all these people is outside the scope of this volume, but can be seen in the literature of the diocese of Melanesia.

Work with the Maori Mission continued for very many years, and will be referred to in a separate chapter. A sum of £50 a year was also paid by the C.M.A. for three years, to help in the support of Mr. Daniel Wong working as a Catechist among his many Chinese fellow-countrymen on the West Coast, in the dioceses of Christchurch and Nelson.

With a continually increasing number of missionaries it was evident that certain basic requirements were needed at the home end. One was a training school. In 1894 a Training Institute was opened in Sydney by the N.S.W.C.M.A. The first superintendent was Miss Hassall, a grand-daughter of the Rev. Samuel Marsden, the first missionary to the Maoris, and a member of the English C.M.S. The Institution was subsequently named "The Marsden Training Home". The syllabus included Bible study, Divinity, District Visiting and Nursing. To help with the lady candidates a Ladies Committee was set up in the same year, consisting of Mrs. Mules, wife of the Bishop of Nelson, Mrs. Suter, widow of the former bishop, Mrs. Hunter-Brown, mother of the missionary in Japan, and Mrs. Sealy.

The Committee, however, was not concerned simply with administration. As early as February 1896, the then Clerical Secretary (the Rev. J. P. Kempthorne), in his Annual Report, used as his text the words "Speak unto the children of Israel that they go forward" (Ex. 14.15). He urged a widening of interest throughout New Zealand by means of an official deputation. The men of those days were no pigeon-holders for, between 28th April and 16th June of that very year, such a deputation was carried out. So urgent did the Committee feel the situation to be, that an interim report was issued in July, in which full details were given of this visitation. In the opening remarks attention was drawn to the forthcoming centenary of the Parent Society, for which there was to be "an effort to enlist more interest, sympathy, prayer, liberality and personal service in the greater enterprise—the evangelization of the world. If it is true that the Son of God came into the world to save men from sin, it is obvious that all men ought to know such an overwhelming Fact. We who know the Fact are the very people who ought to tell those who do not know it".²⁸

The deputation was undertaken by the Rev. F. W. Chatterton and Mr. J. Holloway. At least 30 different places were visited, ranging from Auckland in the North to Dunedin in the South. Existing branches were strengthened and a dozen new Gleaners' Unions formed. Figures issued in 1901 show that by the turn of the Century there was a continued and growing interest. There were 2,421 members of the Gleaners' Union, 21 branches of the Sowers' Band with a total membership of 446 children who were working for and gaining an interest in missions, and a total circulation of 1,886 missionary magazines, of which the "Gleaner" took first place with 1,190 copies, and the "Children's World" second with 534. This surely was a healthy sign.

The final proof of the virility of this young body was the appointment of an Organizing Secretary. In 1900 the Rev. J. de B. Galwey arrived from England to assume this post for a limited period. In the space of one year and nine months he travelled extensively, consolidating and extending the work. Some people objected that the expense was unjustified. The Committee's view was that they did not consider the expenditure, for one or two years, out of proportion to the importance of the educational value of the work, which at present "is one of the chief aspects that

has to be kept in view by the Organizing Secretary".²⁹ Inevitably there is always this tension between those who consider home expenditure should be kept to a bare minimum, and those who realise the need for continual education of the Church, inspiring it, putting the claims of Christ before it, and providing the framework for those going to and serving on the field. It can be safely said that the N.Z.C.M.S. has always tried to keep its home expenses to the absolute minimum, and yet to give the mission force a really strong base.

So, by 1900, we find a strong, young, but virile body looking upward and outward in response to its Lord's command. That this should have occurred within eight years is a proof of the blessing of God upon it. Having considered its beginning we must now consider its work in depth.

NOTES

1. History of the C.M.S. vol. ii. p.83.
2. *ibid* vol. iii. pp.557-8.
3. cf Governor-General Lord Bledisloe's remark: "If it had not been for the C.M.S. New Zealand would not be a Dominion of the British Empire today". (Quoted by Bishop G. M. McKenzie in "Pioneers of the Church in N.Z." p.4.)
4. History of the C.M.S. in N.Z. p.54.
5. *ibid* p.55.
6. History of the C.M.S. vol i. p.71.
7. *ibid* vol. iii. p.675.
8. Nelson Church Recorder July 1, 1892.
9. *ibid* August 1, 1892.
10. *ibid* March 1, 1893.
11. H. F. Ault "The Nelson Narrative" p.80.
12. Nelson Church Recorder November 1, 1892.
13. *ibid* Editorial March 1, 1893.
14. H. F. Ault "History of All Saints' Nelson" p.58.
15. Nelson Narrative p.342.
16. G. A. Gollock "Eugene Stock" p.60.
17. C.M.A. Cash Book 1892-93.
18. Nelson Church Recorder June 1893.
19. *ibid* September 1893.
20. Diocese of Waiapu Year Book 1893.
21. History of the C.M.S. vol. iv p.136.
22. N.Z.C.M.S. 5th Annual Report February 1898.
23. Church of England Zenana Missionary Society.
24. Constitution of the C.M.A. (1894) clause 21.
25. *ibid* clause 3.
26. Annual Report February 1896.
27. The Rev. Dr. C. E. Fox, O.B.E., now living in retirement in Melanesia. Author of "Lord of the Southern Isles," etc.
28. Interim Report July 1896.
29. Annual Report February 1901.

Chapter 2

The Golden Age of Empire

(Up to the Outbreak of World War I)

"Victoria Regina Imperatrix" was no empty phrase—it was a truth which dominated the activities of a greater part of the 19th century and spilled over into the 20th. It was in her name that the Treaty of Waitangi was signed in 1840, thereby bringing New Zealand under British protection and so making colonisation a possibility. In her day the Empire attained to its most glorious peak, even though, to quote Sir John Seely, "we had stumbled into an Indian Empire through a mistake, in a fit of absence of mind".¹ It was certainly never planned that Britain should annexe the province of Sindh in India, an area in which N.Z.C.M.S. has since played a most prominent part, but General Sir Charles Napier presented the government with a fait accompli when he took it. His punning telegram of apology, with the single word "Peccavi", "I have sinned (Sindh)", has delighted schoolboys ever since.²

In his sermon in Nelson Cathedral on 4th March, 1900, the Rev. George MacMurray, vicar of the pro-cathedral of Auckland, stated: "The burden of Empire has been laid upon the nation (Britain) by God Himself . . . In the main it has, in fulfilling its mission, followed in the steps of Christ . . . The British nation has, more than any other, taken up the white man's burden, and been servant of the people she rules . . . British soldiers and civil servants toil for the wellbeing of the races Britain rules. That the hungry may be fed, and that law and liberty may prevail, Britain's sons make sacrifices of health and life, of comfort and domestic joys . . . More than any other nation Britain has recognised that all men should receive the message of salvation; more than any other nation, yet so feebly to cause us to blush with shame, has Britain endeavoured to do the will of God by sending Christ's Gospel to all men".³

These sentiments were widely held at the time and, in looking at the great administrators of the Empire, there is little doubt that many were God-fearing and missionary-hearted men.

Let two illustrations suffice. In 1853 Major Herbert Edwardes was appointed Commissioner of Peshawar. Within weeks of his arrival he presided at a meeting which was to inaugurate missionary work on the N.W. Frontier. In his speech he declared, "That man must have a very narrow mind who thinks that this immense India has been given to our little England for no other purpose than for our aggrandisement—for the sake of remitting money to our homes, and providing cadetships for our poor relations. Such might be the case if God did not guide the world's affairs . . . the conquests and wars of the world all happen as the world's Creator wills them; and empires come into existence for purposes of His, however blindly we may be intent upon our own. Our mission, then, in India, is to do for other nations what we have done for our own. To the Hindus we have to preach one God, and to the Mohammedans to preach one Mediator".⁴ In 1860, at the C.M.S. anniversary meeting in London, this same man said, "That Voice says, India is your charge. I am the Lord of the world. I give kingdoms as I list. I gave India into the hands of England. I did not give it solely for your benefit. I gave it for the benefit of My one hundred and eighty millions of creatures. I gave it to you to whom I have given the best thing that man can have—the Bible, the knowledge of the only true God. I gave it to you that you might communicate this light and knowledge and truth to these My heathen creatures".⁵ His friend, Lieutenant-Governor Sir John Lawrence, was presented with an address, signed by 8,000 people including bishops, peers, M.P.'s and mayors, thanking him for the stand he had taken as a Christian statesman and ruler.⁶

The other illustration deals with the Uganda situation. Without entering into the intricate story of that period, it suffices to say that Uganda was saved for Britain by the anniversary meeting of the Gleaners' Union on October 30th, 1891, at which enough money was raised to enable the government to cancel the order to withdraw. Undoubtedly it was Bishop Alfred Tucker who was the man who both inspired the Church and advised the government.⁷ The conscience of the nation was deeply disturbed by the

atrocities of the slave traders, and equally moved by the courage of the Ugandan Christians. The feeling of all was summed up by Archbishop Benson who, at a missionary congress in 1892 called upon those present to "record their emphatic prayer that, whatever might be the commercial exigencies, our country's course should be so shaped that Christian converts in a land already drunk with the blood of martyrs should not be abandoned to imminent destruction". Stock comments, "The great hall rang with approving cheers, again and again renewed".⁸

Apart from her own empire, Britain was so powerful that she was able to influence life in other parts as well. Japan, which was just emerging as a nation to be reckoned with, had a deep respect for the great sea power across the world; while in China British business interests were far-flung. And it was under the umbrella of her close association with the Mother country, that New Zealand began her first ventures into the foreign field.

We have already seen that our first two missionaries went to Japan. This land had suddenly become open to the Gospel. The Anglican Church had made great strides under Bishop Edward Bickersteth who, in 1887, had organised the Nippon Sei-kokwai, the "Japan Church". The Japanese themselves, anxious to equal the Western nations, seriously considered adopting Christianity as a means to that end. In a leading Japanese newspaper, the "Jiji Shimpō", in 1884, there was an article entitled "The Adoption of the Foreign Religion Necessary", in which the writer made it clear that "the adoption of Christianity will not fail to bring the feelings of our people and the institutions of our land into harmony with those of the lands of the Occident".⁹ In 1887 Professor Toyama of the Tokyo University was advocating schools and institutes for hastening the spread of Christianity. In 1890, under the new liberal constitution, the Emperor appointed a Christian as Speaker of the new Lower House. On the surface, things looked more than hopeful for the rapid conversion of the whole land to Christ. But obviously many of the reasons given as to the advantages of Christianity had nothing to do with personal salvation or growth in Christ. As it was, nationalism intervened and the development of the Church became slower but deeper.

It was into this situation that Misses Pasley and Hunter-Brown entered in 1893. The former went to Gifu,

the latter first to Nagasaki and later to Kagoshima, a European having been asked for by the local people. This was a big educational centre, and Miss Hunter-Brown found much scope in teaching English. But her purpose was evangelistic, and four bank clerks, who really came to learn English, were so moved by the story of Christ's life as recorded in the Japanese Bible, that they dropped English in order to learn more of Him. Of the four, two definitely became Christians.¹⁰ The Devil seems to have resented this, for both of these missionaries were ship-wrecked on a small Philippine island on their return from furlough in 1900, but were rescued after a week. In 1902 Miss Hunter-Brown married an English C.M.S. missionary, the Rev. F. W. Rowlands, thereby ceasing her official connection with the N.Z.C.M.A. She remained, however on the N.Z. prayer list until she left Japan in 1916. Miss Pasley served for 26 years, resigning in 1919. Hers was a most faithful ministry, chiefly among women and children, largely in Gifu and Hamada. It is worth remembering that in 1904 Japan defeated Russia in war. This not only served to blot out the image of the invincibility of the White races, but also added to the independent outlook of the Japanese and the desire of the Church to have its own national leaders.

Across the other side of the world Miss Wilson was working at a big girls school in Onitsha, amongst the Ibo people of Nigeria. Those were still the days when the life of missionaries was often cut short by disease. For instance, in 1900/01 several from England died from fever. In 1905 she was on furlough in New Zealand and at the Annual Meeting spoke of the "16 missionaries trying to cope with 3 million people, and each of these 16 having to go home (for health reasons) every two years." Her own work had changed to training African girls as teachers, and her roll had already increased from 9 to 50. After working in a very isolated place called Umunya she was taken severely ill, and in 1908, after 14 years devoted service, was forced to retire. Once she was sufficiently recovered she threw herself into work at the home end, becoming an official deputationist, a member of the Auckland committee and, from 1910-1917 General Secretary for the Sowers' Bands. This organization was re-named "the Young People's Union" in 1914 to keep in step with the English C.M.S.

Before leaving Nigeria, it is of note that the Rev. L. S. Kempthorne, son of the Rev. J. P. Kempthorne of Nelson,

worked at Zaria in Northern Nigeria for the years 1914-1916. The Hausa people of that area are predominantly Muslim, and Mr. Kempthorne baptised the child of Audu, the first convert in that area, at a place called Gimi. Audu had become a Christian as a result of meeting the missionaries there, while on his pilgrimage to Mecca. Mr. Kempthorne returned to England, where he had undergone his theological training, and later became Bishop in Polynesia.

The fourth missionary, in order of sailing, was Miss Violet Latham from the Waikato who, after training in Sydney, was posted to Agra in North India in 1895. Thus began an association between N.Z.C.M.S. and that great sub-continent which has lasted all down the years since. Unfortunately she had to return home in 1899 for family reasons, but was able to go back in 1913 to take charge of the zenana work amongst the Muslim women in Agra. In both cases she arrived at a time of intense famine, but God over-ruled this by making her available for the distribution of relief, thereby helping her to become well-known in the city. Of the profound influence of the missionaries three quotations are worth including. First, the Viceroy, Lord Curzon "Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which their local knowledge and influence were likely to be of value, and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here, and strenuously and faithfully have they performed the task".¹² Next, Bishop Welldon, Metropolitan of the Church in India, writing to missionaries of every denomination said: "The famine has drawn Christians nearer to each other. It has made us think little for the time of our speculative differences. It has made us think much of our common faith and duty . . . While we have watched with admiring sympathy the patient endurance of the people of India, they too have learnt something that they knew not before of the beauty and sanctity of our faith as inspiring Christian men and women in the love of Christ to make great sacrifices, and, if need be, to lay down their lives for those who in race and religion and in moral ideas and social custom are widely separated from themselves".¹³ But the most telling one came in the "Indian Messenger" the organ of the Brahma Somaj: "Famine work must not close without a word of recognition of the valuable services rendered by Christian missionaries towards mitigating its horrors. All

honour to these ambassadors of Christ ! They have proved themselves to be worthy followers of Him Whose heart bled for the sorrows of men . . . The missionary workers were out day and night relieving distress and saving lives. The strain was so severe that one of them wrote, 'Every Mission in these parts has lost at least one European by death, and ours one each for the last four months' . . . This humanity of Jesus' followers, and not their dogmas, will surely establish the throne of their Master on the love and reverence of civilized humanity".¹⁴ It is fair to add that such tributes could well be repeated of very many who have served Christ's cause since then.

The first male missionary, Mr. Arthur J. Carr, went to South India in 1899. Initially he was at Bezwada (now Vijayawada) learning the Telugu language. Before long he was transferred to Palamcottah in the Tinnevely Mission, in order to assist the chairman of the Church Council, the Rev. E. S. Carr (no relation). This appointment shows how much the work had developed in that part. Figures issued in 1899 show that there were just on 50,000 baptised Christians, nearly 4,000 catechumens, 13,000 Christian schools and over 1,000 villages containing Christians.¹⁵ Mr. Carr cheerfully changed to learning the Tamil language, as well as engaging in evangelistic work. In 1901 he married Miss Mary Bachlor, a member of the C.E.Z.M.S. of Victoria. One of his chief concerns was to make the Church self-supporting, especially as C.M.S. was reducing its grants. This has always been a problem amongst the Indian Christians, who at that stage, came from the poorest classes. However, they rose to the occasion. In the C.M.S. Report of 1904 we read of the formation of the Tinnevely Indian Missionary Society, an entirely indigenous body, created by the Indian Christians themselves after much prayer. Within six months they had produced Rs 1,000 for the work. The following year we read of its first missionary, Samuel Pakkianadhan, who had gone to learn Telugu in Khammamett, with a view to doing evangelistic work in the State of Hyderabad. This missionary Society was also sending bands of voluntary preachers around its own neighbourhood. Truly the aims of C.M.S.: self-support, self-government and self-extension were being learned. Undoubtedly this state of affairs owed a great deal to the life and teaching of the Rev. T. Walker, whose memory still lingers on in Tinnevely. He was also a great champion of Miss Amy Carmichael in her work at Dohnavur.

Unfortunately Mr. and Mrs. Carr were forced by ill-health to leave India in 1905. In 1906 he was acting-treasurer, lay secretary and secretary for literature during the absence of Mr. Holloway in England. He was ordained in 1907 (continuing as secretary of the Association until 1909), when he took charge of the parish of Richmond.

South India, however, was not left without its New Zealand witness. Also in 1899 Miss Florence Smith, a schoolteacher and a devoted member of the Wakefield branch of the Gleaners' Union, sailed for Masulipatam to work under C.E.Z.M.S. She served in India until ill-health caused her retirement in 1937. In 1905 she moved to Khammamett. She quoted an English C.M.S. missionary as saying: "300 villages, where there are some baptised Christians or enquirers, are begging for teachers. 6,000 children are growing up in 400 villages in the Telugu district, not one of which has a school of any kind".¹⁶ "How pitiable it is to write of missionaries in ones or twos when there is such acknowledged need". Despite this, God did a supernatural work in her area: "the most remarkable movement towards Christianity among trade caste Hindus in the Telugu country is now taking place". In her confirmation class, where few of the boys had any inkling of the meaning of conversion or personal consecration, there was a real revival, unmarked by any emotional excitement. In October 1907 alone 15 boys accepted Christ as their personal Saviour. The English pastor declared that the whole tone of the school had changed as a result.¹⁷

In that year, when famine and disease were rife, the Indian Missionary Society had six evangelists supported by the people themselves, even at the cost of actual hunger. Miss Smith went tirelessly from one community of enquirers to another, encouraging them and building them up until a teacher could be found. The strain of all this in a bad climate caused her to be transferred to Ellore, where she superintended seven schools and the zenana work. On her return from sick leave in 1913, she was able to attend a summer School in Khammamett conducted by the Indian Bishop Azariah and the Australian the Rev. G. H. Cranswick. The bishop was the first Indian to be consecrated. He was a most godly man and a great evangelist, indeed he was the virtual founder of the Tinnevely Missionary Society. During the years after his consecration in December 1912, as Bishop of Dornakal, Azariah had in-

creasing contacts with N.Z.C.M.S. and visited this country in 1922.

The objects of this Summer School were (1) To deepen the spiritual life of every worker (there were 170 pastors, evangelists and schoolmasters present, plus 50 of their wives, 20 Bible women, teachers and hospital workers), and (2) To render their teaching of the illiterate and extremely ignorant village enquirers and converts more efficient. The Bishop, among other things, gave a lecture, model lesson or criticism each morning on the teaching of various subjects, such as prayer, worship, renunciation of the Devil and all his works, e.g. worshipping of idols, snakes, etc., fortune telling and the wearing of "lucky" charms.¹⁸

Not long afterwards Miss Smith was present at the laying of the foundation stone, by Bishop Azariah, of the new Telugu Church at Masulipatam, the English one being too small for the Telugu speakers. The former could hold only 250, whereas there were 300 Telugu communicants and 500 more adherents. In her letter she quoted the Court Minute Book of the East India Company for 19th August, 1614, which speaks of "Captain Best taking to England a young Indian from Masulipatam who had been instructed by Mr. Patrick Copeland, the Preacher, one of the Company's chaplains. This was the first convert in the area. He was baptised "Peter" in London in the presence of the Lord Mayor, Privy Councillors and others, and subsequently returned to his home as assistant chaplain. This throws an interesting sidelight on the activities of what was officially merely a British trading company.

Miss Smith was certainly a pioneer. On one occasion she walked 32 miles through very wild country to nurse a catechist who was seriously ill with pneumonia. The area abounded in tigers, panthers and wolves. She was the first white woman to have been seen in those parts. As such she made the most of her opportunities, speaking to 3,000 in that fortnight. Where she could only speak to a group once she always followed the same pattern—The Fall; man's lost state and inability to satisfy God's Law; Christ's Birth, Life, Death and Resurrection; all illustrated by large coloured pictures. While nursing the catechist she held a sort of Convention for the local Christians, whom she found well taught by this man and deeply spiritually-minded. The Brahmin magistrate said of them: "Your religion does great things for these non-caste people. Formerly they

were a most troublesome and ill-behaved set; now they are sober, industrious and peaceable, and respected by all".¹⁹

Western India received its first missionary from New Zealand in 1905 in the person of Miss N. Beatrice Giffard. She had already gone to India in 1898 with another (English) Society and was fluent in Marathi. She was posted to Aurangabad near Bombay, a city whose population of 40,000 had recently been reduced by plague to 25,000. Miss Giffard taught in schools and had oversight of teachers. Early in her first tour there was something of a revival, beginning with catechists and their wives and spreading to all classes. "Quarrels were made up, thefts confessed and restitution made. Of an orphanage in her care she wrote, "although perfection has not been attained, tempers have been sweetened and laziness abated".²⁰ The enemy of souls seems to have tried to silence her by a serious attack of typhoid, however she returned to take charge of a large girls' school at Girgaon. She had a great influence there, and in her last report pleaded for a full-time evangelist who could give all her time to the girls. Most of them had to leave to get married between the ages of 13 and 16. She instanced a child widow of eight who was removed by her family because she was always happy and singing about a "Friend for little children" Who "never changed". But a Brahmin widow should "go softly always and mourn for her sins". So she was taken away while she was young enough to forget what she had learned. In 1914 Miss Giffard transferred to the Parent Society.

In 1910 the Rev. Frank C. Long, M.A., vicar of Wai-
piro Bay, joined that renowned sphere of C.M.S. work on the N.W. Frontier of India, being stationed at Peshawar. He took charge of the High School, which had 700 boys. He quickly learned Urdu, the national tongue, and then Pushtu, that of the Frontier. Before long he was engaged in deep spiritual warfare for the souls of both boys and masters. The Pathan is a fanatical follower of Mahommed, and everything possible was done to deter people from embracing the Christian faith, including a strike by all the boys (the 1970's are not so modern after all!). The reason was that he had stated that the Bible was true; but some of the boys used his remarks to infer that the Koran was all lies. He was able to quell the disturbance and make friends again with all the boys, at the same time "the occasion gave me a good chance of plainly witnessing for our Lord, which I

was glad to take advantage of".²¹ On another occasion he wrote, "By God's grace, whenever I see a chance, I bring before the masters and boys the claims of Jesus Christ. I have met with rebuffs in some cases, but sympathy and interest in others".²² He was a great ambassador for his Master.

Another overseas field entered at this time was Palestine. In 1899 Miss Isabella McCallum joined the hospital staff at Nablus. She appears to have been a most delightful person and also to have mastered Arabic very rapidly. Tragically, she was taken seriously ill and, although able to spend some time in the U.S.A. and to return to Auckland, she died there early in 1903.

During the period under review we sent the first of many missionaries to China. Because of the rather unusual nature of this work it is being considered in separate chapters, as also is that among the Maoris.

Back at the home base we find Mr. John Holloway, in his annual report in 1903, after referring to the end of the South African War and the delayed coronation of King Edward VII, saying: "There never was a time when Great Britain stood higher than at present, because there never was a time when God's people in this nation desired more earnestly to do His will by giving to others the Gospel entrusted to them for this purpose. God has always blessed the nations where He is honoured, and where the Lord Jesus Christ is proclaimed and exalted. We believe the increase of power and prestige given to us has grown side by side with our willingness to carry the Gospel wherever we go, making it our aim to raise the races with whom we come in contact . . . The age has passed when a nation may conquer another people for the sake of selfish ends". Undoubtedly this spirit prevailed in Christian circles, even though others were content to stress the purely profit motive.

If British imperialism was seen in this light, it can hardly be said this was true of the imperialism of the Church. In 1904 the Chairman, Bishop Mules, outlined objections that had been voiced against the C.M.A. These were (1) that "the funds of the Association are raised to be sent to a Society at Home (England)"; (2) that "it is quite wrong for any Church Society having its headquarters and board of management outside of New Zealand to form branches in our Ecclesiastical Province, and to raise funds there which shall not be administered under the authority

of our General Synod"; (3) that "Missions ought to be carried out through a General Board of Missions, established by the General Synod and not by any Society"; (4) that "Societies tell against the effectiveness and homogeneity of our work as a Church"; (5) that "the C.M.A., by its financial operation, comes into collision with that provincial and diocesan organization, which is far preferable to that of Societies within the Church". "Its financial efforts outside our own machinery do more harm than good. As it is, the spread of the C.M.A. through the dioceses would be little short of disaster". The Bishop dealt trenchantly with these objections, particularly the third, about which he said, "Truth does not present the same aspect to all minds; in our own Church there are just differences, which renders it expedient that we should not, in our eagerness for agreement, force other persons to sacrifice the convictions they have formed. The sympathy created between persons by their possession of like convictions naturally bind them into a Society, and such a Society is needed to give due emphasis to that element of truth which it is the part of its members to contribute to the final harmony".²³

This has been quoted at length because there has always been this tension between the central hierarchy and the Voluntary Society. (One might almost quote St. Peter's mission to Cornelius as an example of this). It is of note that this applies to men of deep conviction of quite different schools of thought. For instance, at a Church Congress in Carlisle in 1884 Preb. H. V. Tucker, Secretary of the S.P.G.,²⁴ on the theory so popular on some Church platforms that, "we ought to place our money in the hands of the bishops and ask no questions", remarked that "there is a Scriptural precedent for laying our gifts at the Apostles' feet, but an equally strong precedent against apostolic administration of those gifts". The phrase "the Church in her corporate capacity" he characterized as "one good to conjure with, but which no one can define". Proposed Boards of Missions would be "far less representative than the existing societies". In a similar congress at Rhyl in 1891 Canon Churton attacked the whole Society system with merciless incisiveness, dwelling on the "intrusions and assumptions of power of the Societies"—by which he meant the C.M.S.—and demanding that the "Committees retire into a secondary and subordinate position". The defence of the Societies was entrusted to the Earl of Stamford, representing the S.P.G., and the C.M.S. its Editorial Secre-

tary. The latter (Eugene Stock) in his account makes no mention of himself. Instead he gives all the honour to Lord Stamford: "He made a sensation by describing the relative ineffectiveness of the system adopted by the American Church of working missions by the Church in her corporate capacity, as compared with the system of the English Societies, quoting writings and speeches of American bishops and clergy to prove his case".²⁵ Also special note 29).

Here let it be added that many young people of that day were on fire for Christ and His Gospel. The Student Volunteer Movement had begun in the U.S.A. in 1886 and crossed the Atlantic in 1892. In 1896 a missionary conference held in Liverpool had a profound effect on the youth of that time. The slogan "The Evangelisation of the world in this generation" was most solemnly adopted, showing that each had a personal responsibility for his own particular NOW. It was made clear that this term did not mean conversion, but "the presenting of the Gospel in such a manner to every soul in this world that the responsibility for what is done with it shall no longer rest upon the Christian Church, or on any individual Christian, but shall rest on each man's head for himself".²⁶ Such concern and enthusiasm naturally spilled over to Christians in New Zealand. Here was a clarion call which could be canalised only through different Societies and not through the Church as such. Numbers offering themselves were tremendous; and how significant the timing for our country and Society.

All of these events in England had great pertinence in New Zealand, for the time was soon to come when, as already indicated, the whole position of the Voluntary Societies was called in question. Meanwhile, the young Association kept up its steady advance. In 1906 the Rev. A. Gamble of Melbourne was appointed Clerical Organizing Secretary. He did much to increase giving, but his tireless efforts caused a breakdown in health within two years. In 1909 the Rev. Oliver J. Kimberley was appointed to this position, and a year later to that of Hon. Treasurer as well, one which he was to hold for ten years. More will be heard of this man; suffice to say at this point, he was one who gave himself untiringly to the missionary cause. It is of note that his appointment was made possible

through a grant from the H. & W. Williams Memorial Trust. Here the wheel had turned full circle—the newly independent C.M.A. was drawing upon funds put in trust in memory of the two great pioneers to New Zealand from the English C.M.S. Here is a continuity of vision, of evangelising zeal, and of reaching out towards those who have not yet heard the message first delivered on these shores by Samuel Marsden on Christmas Day 1814: “Behold, I bring you good tidings of great joy, which shall be to all people”.²⁷

Before entering upon the period of the First World War, two important events are worth recording. Second in importance was the move of the office to Auckland (in Queen Street). The first was the “coming of age” of the C.M.A. To commemorate this anniversary the Executive decided to raise £250 for the support of Native clergy and evangelists, and another £250 for the building of a ward in the hospital in Kerman, Persia. Both of these targets were attained. In looking back over this period the 21st Annual Report observes: “The C.M.A. field of operations has gradually extended until at the present time our interests are varied and world-wide. We are linked on to workers who are labouring as Evangelists among the Maoris in the Dominion, the Islanders of Melanesia, the inhabitants of Japan and India. We are partners with others who by educational methods are seeking to win to the cause of Christ, girls, boys and youths of India and China. We are co-workers with those who, adopting the methods of the Good Physician, seek to heal the bodies as well as bring solace and comfort to the souls of His people in China and Persia. With the doctors and nurses, we visit the diseased, the sick, and the injured in those countries. With the Medical Missionaries we look upon the little crippled carpet-weaver and suffering girl mother in Persia; as well as upon those afflicted in other ways there and in China. Our prayers are offered, our time expended, our money given, so that they may become whole in the Body of Christ.”²⁸

As one reads these words one marvels at the Grace of God in leading this young Association to such endeavours in so short a time. Having attained its majority it was now to face the challenge of war.

NOTES

1. Sir John Seely "Expansion of England."
2. History of C.M.S. vol. ii. p.196.
3. N.Z.C.M.A. Annual Report 1900.
4. History of C.M.S. vol. ii pp.209-210.
5. *ibid* p.232.
6. *ibid* p.231.
7. *ibid* vol. iii. pp.438-440.
8. *ibid* p.644.
9. *ibid* pp.598-599.
10. N.Z.C.M.A. Annual Report 1896.
11. *ibid* 1905.
12. C.M.S. Annual Report 1900-01 p.200.
13. *ibid* pp.200-201.
14. *ibid* p.201.
15. *ibid* p.342.
16. N.Z.C.M.A. Annual Report for 1906.
17. *ibid* 1908.
18. *ibid* 1913.
19. *ibid* 1914.
20. *ibid* 1906.
21. *ibid* 1915.
22. *ibid* 1913.
23. *ibid* 1903.
24. Society for the Propagation of the Gospel (Anglo-Catholic in outlook).
25. History of C.M.S. vol. iii. pp.642-643.
26. *ibid* p.656.
27. Luke 2.10.
28. N.Z.C.M.A. Annual Report 1913.
29. Although outside the scope of this story it is worth recording that Mr. Fred Thomas of Riwaka, Nelson, possesses a silver salver presented to his ancestor the Ven. Josiah Thomas, Archdeacon of Bath, for standing out against the formation of a C.M.S. branch in Bath, England, in 1817. Part of the inscription reads: "Presented . . . as a token of respect for his admirable, orthodox and spirited address in defence of the doctrine and discipline of the good old Church of England, delivered at a meeting of persons assembled in the Town Hall at Bath . . . to form what they styled a Church of England Missionary Society, and AGAINST the formation of such a Society the Reverend and Venerable Archdeacon protested in the most manly manner in the name of his Diocesan, the Bishop of Bath and Wells, in his own name, and in the name of nineteen-twentieths of the clergy of his jurisdiction" !!

Chapter 3

The Maoris: A Debt to be Repaid

Whatever the European immigrants have given to this country is more than matched by what it has given to them. The Maori entrusted the British with his protection and, at the same time, made available his most beautiful land for their settlement. European civilization pressed down heavily on the Maori, and the Westerner still needs to do all in his power to make the two people into one co-ordinated Pacific race. The Maori has many fine qualities which, given the proper atmosphere, are beneficial to all. Unfortunately, though British administration has wanted to do its best, it has left some of its subject races as second-class citizens. Since 1840 the Maori has been regarded, officially, as an equal partner, though in fact a great deal had to be done to enable him to catch up with Western methods and technology. This sudden transition from a stone-age era has had its problems, but it has been the policy of the Church to advance the Maori, while, at the same time, trying to preserve as much as possible of his own culture and thought forms. This can be seen in the building of Maori-styled churches, such as the lovely St. Faith's at Ohinemutu, as well as in the setting up of Maori pastorates and the maintaining of Maori schools.

In the late 1920's the Rev. W. G. Williams edited the story of the Anglican Maori Mission in a book called "The Child Grew". This was revised in 1949. It gives in a very short compass a remarkable picture of the beginnings and growth of the Church. In this book Archdeacon F. W. Chatterton, formerly vicar of All Saints', Nelson, and one of the founders of the N.Z.C.M.A., writes about the first Maori bishop. The Maoris themselves wanted such a leader. Their own tribal feeling would make it to seem right to have such a "chief". Accordingly, on Advent Sunday, December 2nd, 1928, Frederick Augustus Bennett was consecrated first Bishop of Aotearoa. This title made him suffragan to the Bishop of Waiapu, and gave him episcopal

oversight of the Maoris in any diocese to which its bishop might invite him. He was not, nor have his successors been, Bishop of all the Maoris. Some evidently looked forward to that day, for in an address delivered to the Waiapu Synod in October 1928, Canon Arthur Williams stated, "I believe that the consecration of Bishop Bennett is only the starting point for the unification of the church life of the Maori people. I hope the day will come when we have a Maori bishop over a Maori diocese for the whole of the North Island".² Over 40 years have passed since then, and this has not eventuated. While it is true that a Maori suffragan can speak for all Maoris, yet the creation of a wholly Maori diocese might produce a sort of ecclesiastical apartheid, and make for difficulties with those diocesans in whose areas Maoris lived. After Frederick Bennett's death in 1950 came Bishop Panapa, who had some leanings towards this particular role, while we now have Frederick's son, Manu, who is probably more in favour of a Maori being bishop of a composite diocese. This solution would entail appointing a Maori as Diocesan in one of the dioceses in which many Maoris live, and probably having an arch-deacon to act as liaison officer with those in the other dioceses. The time is long overdue for a Maori clergyman to become a New Zealand diocesan. Although he may not have been thinking of it in these terms, the Rev. Eretara Mohi Eruini, in thanking Synod for this appointment, said, "In December, 1814, the Maori Church was born, and since then you have nursed that child with all a mother's care. Now he is no longer a child, but a full-grown man with ambitions and fire; and he asks you to let him do something for himself. Does he want separation from his mother? No! This demand is rather a sign that he has plenty of life in him, and that he has become a man . . . We want a man of our own, who will bind us closer to the Church than ever has been in the past".³ This longing has been met, at least in part, by the consecration in 1971 of the Rev. Paul Reeves as Bishop of Waiapu. He is part Maori, and took his M.A. at Oxford. He has a strong feeling for his Maori background. This is a most timely appointment.

This half-way house attitude still prevails in the Maori Pastorate system. In this the Maori clergyman has charge of all Maori work in an area which may include within it as many as eight Pakeha parishes. It is perfectly true that there are now Maoris in charge of mixed parishes, but the unification of all Anglican worship in any given area is

taking a long time. This may be due to the Pakeha's unwillingness to learn the language and to alter his mode of worship to suit his Maori brother. However much need there is for the retention of all that is good in the culture of both races, there is little doubt that our Western modes of worship need to be modified to make them acceptable to the Maori. We are, after all, New Zealanders, whatever our ethnic origins.

As far as C.M.S. work goes, once the charge had been handed over to the New Zealand Church, the infant C.M.A. was prepared to assist with personnel. Most were European, but help was also given to Maori clergy, not least to F. A. Bennett. As a boy he had lived at Wairoa, near Lake Tarawera. It was there that Bishop Suter and F. W. Chatterton first met him. They were so impressed with him that they took him to Nelson to be further educated. Four months later his home and village were destroyed by the great earthquake of 1886. Bishop Suter welcomed him to his own home, and he eventually studied at the Bishopdale theological college. He was ordained, in 1896, by Bishop Mules. The following year he was present at the opening of the Maori church in Motueka, for whose erection he and Mr. Huta Paaka had been responsible. Two special ships brought passengers from Nelson, while others came by horse, cart, bicycle and on foot. Maybe it was his close connection with Mr. Paaka in this work, but Frederick Bennett married his daughter, Hannah, in 1899. Huta Paaka died in 1927; his memorial tablet bearing the words: "A devoted servant of Jesus Christ" and "a Lay Reader for over 40 years".⁴ Bennett, after three year's curacy at All Saints', Nelson, moved to specifically Maori work in the North Island in 1899. He died in 1950. Perhaps his best epitaph is "He loved people and he loved God".⁵ Interestingly enough, his successor as bishop, Wiremu Panapa, was trained by Chatterton, at the Te Rau theological college in Gisborne.

Apart from supporting Maori clergy the N.Z.C.M.A. sent the following lady missionaries to the work: Miss R. M. Blakiston (1899) at Greytown and Papawai in the Wairarapa; Miss Florence E. Heron and Miss M. Brereton (1905) both at Hukanui, Taupiri, in the Auckland diocese; Miss S. M. Lee (1909) and Miss F. E. Davis (1910) at Tokomaru Bay, Waiapu diocese; Mrs. Hughes (1924) Tokomaru Bay; Miss Hilda Kenworthy (1927) first at Otaki

then at Levin; Miss Grace Bargrove (1938) at Otaki, who was joined at Ruatoki by her sister Violet on her return from China in 1950.

Within four years of starting her work Miss Blakiston reported that the Maori children were using missionary boxes in order to send money to help work in other lands—a sure sign of spiritual understanding. It is also of interest that Maori clergymen were supported for several years by C.M.A. branches (e.g., in 1906 the Revs. T. M. Ngaki and R. Te Awekotuku were supported by Gisborne and Christchurch respectively). In 1907, however, all such giving was centralised. The same year Miss Blakiston was transferred to Otaki, a place for ever associated with the C.M.S. missionary Octavius Hadfield, later to become Bishop of Wellington. The work there had begun in 1840 through a little slave boy being given a New Testament. His chief saw it and read it, and immediately went north to ask for a missionary to work amongst his people.

Meanwhile the two new recruits, Miss Heron and Miss Brereton, who were laid low with typhoid fever caught while nursing a Maori boy shortly after beginning their work, had recovered. The committee had not only given them missionary training in Melbourne, but also six months hospital training. This was a very wise provision, as there was much sickness, largely due to poverty. They complained of the effect of Tohungaism, which had some resemblance to the Old Testament nature cults. This was one of the points where Christianity and the old beliefs had to find a common meeting place. The original Maori faith had centred on one God, "Io". Unfortunately there grew up the idea that he was unapproachable except by the tohungas (priests), and as a result, a whole pantheon of lesser gods emerged, both universal and tribal, not to mention black magic. Romans 1 was as true in New Zealand as elsewhere. So also was the opposition to the preaching of the Gospel, particularly by the tohungas. But once heard the Maoris seemed to leap back across the centuries to accept the idea of the One True God.⁶ The following year Miss Brereton established a second Mission House at Paeroa, helped by Miss Mary Williams, a Maori. She mentions Mormons, of whom there were very few at that time, and the Ringatu sect, which was based largely on the Old Testament. All these ladies reported progress amongst children and adults in 1909.

In 1910 Miss Davis joined, and continued to serve until 1933. Originally she had hoped to go overseas, but correspondence at that time reveals that she was not felt to be robust enough for a tropical climate.⁷ Thanks to this over-ruling of God she not only served the Maoris for 23 years, but also gave a vast amount of time and energy in her retirement in forwarding the work of C.M.S. in the diocese of Waiapu from her home in Taradale. Through her, too, we have detailed information about the Maori Mission Houses. In "The Child Grew" she pointed out that, in the early mission days, all school work, both day and Sunday, was carried out by the missionaries or their wives. As Maori clergy took over, as the number of missionaries decreased, and as government day schools were opened, there came to be a dearth of Sunday School and Bible Class teachers. Hence the erection of Mission Houses, staffed by one or two lady missionaries who conducted these classes, visited the women in their homes and did medical work. Fourteen such houses were scattered around the North Island.

Like Miss Lee, whom she joined at Tokomaru Bay, Miss Davis received nursing training at the Royal Alfred hospital in Melbourne after finishing at St. Hilda's missionary home there. This was a great blessing in 1911, when there was a severe epidemic of typhoid, which put Miss Lee out of commission for six months and killed off, amongst others, a much valued Lay Reader. Despite all this she managed to give much time to the nurture of the Sunday School boys (many almost grown up). Her mission room was able to provide facilities for games and devotions, which helped to counteract the influence of the public house and billiard saloon.⁸ Drink was a very real snare to both men and women, but the Maori W.C.T.U. did much to help fight it.

To add to the ever-present scourge of typhoid there was an outbreak of smallpox in Kaikohe in 1913, from which several people died. Miss Heron found herself Public Vaccinator for the Bay of Islands. This meant much travelling on horseback and by boat. Against this background of distress Miss Davis could report a movement of the Holy Spirit in the Hawke's Bay area, with many coming back from Mormonism.

The 1st World War brought a different sort of ministry. Miss Lee went to England and there did invaluable

work amongst Maori soldiers wounded at Gallipoli. A Mr. and Mrs. Scott turned their home in Acton into a Maori hostel. Mrs. Scott was herself half Maori, and they both threw themselves into the work of making "Te Oki Okinga" into a real home from home. The N.Z. War Contingent Association gave generous support. Miss Lee divided her time between Acton and visiting the Maoris in the London hospitals. "In every hospital I know the Maoris have won golden opinions from doctors, nurses, and patients. They have shown themselves very patient under great suffering, and most grateful for all that is done for them . . . It is a great comfort to know that many of the Pakeha boys feel their responsibility with regard to the Maoris. They are proud of the brown boys too!"⁹ The S.P.C.K. donated Maori Prayer and Hymn books, which were much appreciated by them as well as by the troops from Raratonga. Miss Lee also discovered a Mrs. Lawes, who had been a missionary in Niue, and knew most of the men from there personally. Before long the stream of casualties from the Mediterranean ceased, but a fresh lot arrived from the Western Front, so Miss Lee's ministrations were kept going. Apart from the wounded there were plenty of Maoris on leave from France, both in the camp at Hornchurch and in London. The provision of these ministering angels to guide them through the bewilderment and temptations of a big city and a strange land was indeed a God-send. In 1918 she was enabled to get a passage home on a troopship, on which she excelled herself in arranging concerts and competitions. Shortly after her arrival she was summoned to give emergency aid amongst the Maoris in the shearing gangs during the great 'flu epidemic. Later she was transferred to Otaki.

Miss Heron resigned in 1916, while in 1919 Miss Brereton ceased being a C.M.S. missionary, but continued her work amongst the Maoris at Auckland's Queen Victoria High School for Girls. During 1924-27 Miss Davis was seriously ill, but Mrs. Hughes was able to take over her work at Tokomaru Bay. Meanwhile, in 1926, Miss Kenworthy joined Miss Lee at Otaki. In 1933 both Miss Lee and Miss Davis had to resign through ill-health. The latter had suffered considerable shock during the Napier earthquake in 1931. She was quite close to the Cathedral when it collapsed, though mercifully she escaped unhurt. Miss Kenworthy, who had been working for some time in Levin, became Mrs. Zambra in 1938.

That same year Miss Grace Bargrove began work in Otaki, chiefly among young people. She transferred to Ruatoki North in the Waiapu diocese in 1945. The Church there began in 1903 when Rota, daughter of a chief, gained a government scholarship to attend the Diocesan Maori Girls' School in Napier. She was converted from Ringatuism, and returned in 1907 with Deaconess Doyle to commence work among her own people. Her father gave her five acres, on which they built a cottage. In 1908 twelve girls attending the local government school were converted, so the diocese built a hostel so that they could continue under Christian influence. In 1909 Rota married Wharetini Rangi, who later became pastor of the Church of our Saviour in the settlement. Under Bishop Sedgwick a Mission House was built there, which acted as a hostel until 1938, when the government school bus service began. It then became the centre for the work in the whole area under the Bargrove sisters, who continued as the last two C.M.S. missionaries in this work, until 1955.

Before closing this chapter, reference should be made to the celebrations in 1964, which marked the 150th year since Samuel Marsden first preached the Gospel on our shores. It was thrilling to have the Rev. Edward Marsden, a great-great-grandson of Samuel, coming over from England to take part, and for a Maori clergyman, the Rev. Canon R. H. Rangiihu, vicar of Wairoa-Mohaka, going to England in exchange. The latter preached at the Service of Commemoration at St. Martin-in-the-Fields, London, on 17th December. At this, a Maori choir sang a hymn and then joined the great Inia Te Wiata in the Anthem. Here at home everything was naturally centred on the Bay of Islands, where N.Z.C.M.S. was officially represented by Mr. David Cooke, recently returned from service in India. In his report he speaks of the deep spiritual tone of all the gatherings—the re-enactment of the sermon at Oihi Bay and the “beautiful Maori” of Governor-General Sir Bernard Fergusson’s reading of the Lesson (this comment by Bishop Panapa). The highlight was the pageant. Mr. Cooke wrote: “As a New Zealander, and a Christian, and as a member of the C.M.S. it moved me to the point that tears were running down my cheeks so much did I feel that I was communally involved in the events depicted”. Mrs. Macbeth, the writer and director, “clearly and unequivocally put the C.M.S. in the centre of the picture of these early events . . . Marsden’s yearning to bring the Gospel

to New Zealand was beautifully brought out as well as the way the C.M.S. supported him". "The final sermon, by an old Methodist minister married to a Maori of great charm and graciousness, was based on 'God so loved the world' and really broke through to the congregation, so much that the Presence of the Holy Spirit was powerfully felt and evident even among the young Maoris . . . After this sermon the atmosphere was such it appeared impossible to move over to the usual concert atmosphere. The comperes did not make any of their usual jokes, but Col. Awatere led on his Auckland Maori singers. He said the first song, 'Nearer my God to Thee', showed the effect of the Gospel on the Maori, and stressed that the Cross (Ripeka) was central. The second, 'The Lord's Prayer', reminded them that Jesus taught us to pray. The third, 'Crown Him', to remind them that Jesus was exalted to kingship over all". Mr. Cooke felt that the Anglican Church had to some extent lost touch with the Maoris, though they were very conscious of their debt to C.M.S. He challenged N.Z.C.M.S. to get back into this work wherever opportunity might arise.¹⁰

There is no doubt that the Maori would make a splendid missionary overseas. To have a brown-skinned New Zealander preaching to the Asian or African would be of immeasurable value. (There are some in other denominations; we are lagging behind). At least the first step has been taken: in 1966 Canon Wi Te Tau Huata, M.C., was elected to the Executive. His infectious enthusiasm has already made itself felt. Through him the General Secretary (the Rev. H. F. Thomson) was invited to address various gatherings to mark the centenary of the translation of the whole Bible into Maori in 1968. Thus the earlier connection seems to be drawing closer again. May the day be not far distant when there will be C.M.S. missionaries of both origins at work overseas.

NOTES

1. "The Child Grew" edited by W. G. Williams (Reed's).
2. *ibid* p.53.
3. *ibid* pp.53-54.
4. Ault: "The Nelson Narrative" pp.105-107.
5. *ibid* p.107.
6. "The Child Grew" Ch. 1. "Early Religious Beliefs of the Maori."
7. C.M.A. Letter Book 1908-1910.
8. C.M.A. Annual Report 1911.
9. C.M.A. Annual Report 1916.
10. David Cooke "Report on Marsden Celebrations".

Chapter 4

China - The First Stage



In January 1907 Miss A. M. D. (Maud) Dinneen sailed for China, the first of a steady stream which, despite all the ups and downs in that land, did not cease until the last missionaries were forced to leave in 1951. Less than two

years before she had been teaching in an Auckland Girls' High School. For a woman in those days to have a B.A. was no mean achievement. Added to this was a deep love for her Lord and a concern for the needs of others. One day she met Elizabeth Leslie of the C.E.Z.M.S. who, after undergoing almost superhuman hardships in China, was so broken in health that she had to be invalided home. Her one aim was to find someone to replace her in that needy land, and Miss Dinneen was the one to do so. Miss Leslie later became the official deputation secretary for the C.M.A. and was tireless in stirring up interest throughout the country.

Politically, economically and religiously the Chinese were slowly moving out of the Manchu past, and yet were uncertain where the present was leading them. The terrible Boxer Rising of 1900 was over. This had not greatly affected C.M.S. missionaries, as none were in the northern provinces. However, despite the peace treaty between the European Powers and China in September 1901, murders of missionaries and Christian Chinese continued until the death in 1908 of both the Emperor and the real ruler of China for the past 47 years — the Dowager Empress. In October 1911 came the great Revolution, which was completed four months later when a Republic was proclaimed. Tremendous social reforms followed, and President Yuan Shih-Kai showed himself very friendly to Christian missionaries, publicly declaring his gratitude for all that the Church was doing. Indeed, there were 60 Christians amongst the members of the National Assembly in 1913. In that year Dr. J. R. Mott held Christian conferences, in five of the largest cities, which were notable for the place given to Chinese Christian leadership. That same year Mr. Sherwood Eddy held mass evangelistic meetings all over the land, attended by the President (a Confucian), provincial governors, university professors and students. Numbers ran into thousands. Meanwhile the Anglicans had formed themselves into a properly constituted body called the "Chung Hua Sheng Kung Hui". By 1915 there were five dioceses, 315 C.M.S. missionaries, 20,000 baptised Anglicans and 3,000 catechumens. In reading missionary material of that period one can see that, despite all the physical problems of distance, communications, climate, etc., the Church was very much on the move.

It was into this situation that Miss Dinnen came. She was posted to the Girls' School in Foochow, capital of the

province of Fukien. It was here that the Rev. R. W. Stewart, who came on the C.M.S. deputation to New Zealand in 1892, had worked, and had been murdered in the 1895 riots at a place not far away. In one sense he was being avenged by a New Zealander coming to carry on his work. Amongst the educated women and girls she soon found herself readily accepted, with some turning to Christ. In 1908 another New Zealand lady, Miss Ethel Baker, came out under N.Z.C.M.A. to Shiu Hing near Canton. Shortly afterwards she married the Rev. C. N. R. Mackenzie and joined the Parent Society, and moved to Lingshan near Wuchow. They gave long service in South China, eventually retiring to New Zealand in 1926. He became Superintendent of the N.Z. Chinese Mission in Wellington in 1927, but died the following year as his health had been so impaired by his work in China.

Meanwhile N.Z.C.M.A. gained two missionaries from the Parent Society in the persons of Dr. Charles Frederick Strange, who had served for three years in India, and his wife Olive. They joined the Kwang Chi Hospital in Hangchow, made famous by Duncan Main, serving with great distinction till 1927. The doctor had excellent medical qualifications, but the secret of his success was contained in his words "we wish to go to work in the fulness of the blessing of the Gospel of God, since this is the only power which can uplift and regenerate China".¹ Their support was undertaken by certain N.Z. laymen. At this stage the hospital had 275 beds, 2 opium refuges, a leper refuge, a home for the untainted children of lepers, a maternity home and a training school. The Stranges were unflagging evangelists, and were hard at it both in preaching out of doors and in weekly Bible studies in their home. His account of Mr. Eddy's meetings in 1914 makes thrilling reading. For three days running the theatre was packed to capacity, each meeting having to be conducted for two different audiences. At the final meeting the Secretary for Foreign Affairs, who chaired the meeting, rose at the end and publicly confessed Christ, being baptised the following Sunday.²

Medical work was unceasing. Dr. Strange saw 15,000 cases in 1914, and performed 4,000 operations. He had great admiration for Dr. Main who, that year, added to the hospital the largest out-patient block in China, thereby relieving the congestion in the main building. It was at this time, too, that electricity was laid on.

The same year Miss E. Stinson, who had already served in China as a nurse since 1908, joined the C.M.A. and was posted back to Sunki in the Fukien province. She was a most intrepid traveller and her descriptions of some of her adventures match those of St. Paul . . . "in perils of rivers, in perils of robbers, in weariness and painfulness, in hunger and thirst" (2 Cor. 11.26-27). Floods, ferries being swept downstream, and "I am making my way up one of the most terrible rivers in the world (the Min), we have been in the midst of fearful rocks and rapids . . . it has been one continuous effort to get the boat along . . . I have been through the most dangerous time I have ever had in China". And then a most vivid account of her boat being forced back down the rapids through the fouling of a tow-rope. She says, "I am glad I am not at all nervous about boats". In this same letter she speaks of the city being infested by robber bands, and adds, "There are no other missionaries besides the three ladies—no man, of course; one would have been quite a comfort to us these last few days".³

Mention of lack of men leads on to the fact that Dr. Strange had left to join the R.A.M.C. in the British Army. During his absence New Zealand apportioned his support to maintain four Chinese doctors: Tsong, Zwun, Liu and Tso. Dr. Main had always tried to train medical evangelists to cover every aspect of the work, and it was very wonderful that these men were ready as a result of this policy. Their quality can be gauged by a report from Dr. Main, in which he told of the death of Dr. Tsong's only child and his brother, while his wife nearly died of the same disease. "Dr. Tsong has taken his trial like a true Christian, and is all the better for the furnace refining. Dr. Zwun rose to the occasion, and in the hottest weather stuck to his guns like a man, and did his own and most of Dr. Tsong's work for three months. He is a splendid fellow, and so earnest and faithful and hardworking".⁴ He goes on to speak of the new lecturer in chemistry and head of the dispensary, who had been brought up in Mrs. Main's children's home: "He is such an earnest Christian, and keen evangelist and a very clever chemist". He continued, "We are truly grateful for all you (N.Z.C.M.S.) do for us, and without your generous help we should have had to close down more than one of our own departments of work, which are doing so much for the salvation of men's souls and bodies. It is something, I assure you, to train the

Chinese to do their own work of healing and preaching . . . The Hangchow Medical Mission is seeking day by day to carry out the ideal of Christian service by helping to advance the Kingdom of God on earth by preaching the Gospel of Healing, the Gospel of Grace, and the Gospel of Enlightenment, by teaching young men and women to do the actual work themselves of sending light, healing and life into the dark places of the earth".⁵

In 1919 Dr. Strange was able to return to "one of the most beneficent institutions in the world, our beloved C.M.S. hospital in Hangchow. I do not know of any place where the Gospel is being presented unto the people in its entirety as is being done here".⁶ His war service had been invaluable. "My surgical experience during those six years of war was very large and varied, and already has been of the greatest service in saving many lives of the Chinese since I returned".⁷ Indeed his fame was such that even non-surgical patients were demanding operations: "Doctor, why won't you operate on me? All the others in the ward have been operated upon and are better; operate on me and look inside—you will learn even if I died under the operation"! On the doctor's refusal the patient wrote to his friends telling them that he had died because the doctor would not operate on him.⁸

In 1902 Miss Margaret Woods of Christchurch was posted as a teacher to Hangchow, thereby beginning a long period of incident-packed service in her Master's cause which continues to this day. The following year was notable for thirty-three baptisms of "thoughtful, educated men and women", all connected with the hospital. Eight were medical students, 12 were under training as male nurses, three were female nurses, six were midwifery students. The year after, four doctors were baptized. No wonder the Annual Report could speak of "this Province being dotted over with Chinese practitioners trained in the Hangchow Medical College. Many of them are doing a good work and exercising a healthy Christian influence; and the value of a foreign trained midwife—a strong feature of the work—is being widely recognized".⁹ This was very much in accord with the report of the C.M.S. delegation to China in 1912-13, where it was said, "Among those already won for Christ it may mean the kindling of an enthusiasm in them to serve Him in their life's work, and may thus result in leavening strongly for good the medical profession in China. Some

notable cases of this good result can already be found".¹⁰ So the original aims of C.M.S. were still being pursued.

At this point it is worth recording that Hangchow had been the home of Bishop G. E. Moule from 1864-1911, he being the first British missionary to take up a permanent residence, not in a Treaty Port, but in an inland city as early as 1864, seven years after his arrival in the country. The influence of the Bishop and his brother Arthur, who worked at Ningpo, was incalculable. Both were utterly dedicated to the Lord. Between these two brothers and their families (Handley Moule, Bishop of Durham, was another brother) 14 different Moules had served in China up to 1923. Not least among their contributions was their writing and the production of works in Chinese. Our New Zealanders much appreciated their association with folk such as these.

Meanwhile the ladies had been carrying on the good work during the war years. Miss Dinneen had been ill and was forced to have a long period of recuperation at home in 1913-14, though she did manage some deputation work. When she returned in late 1914 she was posted to Siangtan in the Province of Hunan. Here she was involved in teaching in the boys' day school, the girls' day school, an extension "over the river", as well as in pastoral and evangelistic work. The following year she was appointed to Hengchowfu, a very beautiful city of 180,000 inhabitants, but which had hardly been touched by the Gospel. By 1917 she had opened a school for the girls of wealthy folk (there were many retired officials living in that place), as well as taking a "ragged" Sunday School class. Her depiction of life in that area is beautifully portrayed in her book "Not of Gennesareth". At the triennial General Synod in October she was elected as the woman member of the Diocesan Board of Education.

Another educationist, Miss Mary J. Thorp, B.A., sailed for Foochow in 1917, proceeding the following year to Chung-an in inland Fukien. Unfortunately she had to return home permanently in 1920.

The end of the 1st World War marked a period of growing unrest in China. The first President had died in 1916. Shortly before this four of the Southern Provinces had revolted and appointed Vice-President Li Yuan-Hung as President in Canton. On the real President's death he became acting President of the re-united China, but was

replaced in 1918 by the election of Hsu Shih-Chang. This brought to an end the civil war that had been waged between North and South, and which had seriously interrupted missionary work particularly in the schools. Another enemy to Christian work was the increase in the opium traffic. Early in 1919 the government burned surplus Indian stocks valued at £25 million. Unfortunately the central government's action was not matched by those of the provinces. Many of these forced the farmers to plant opium poppies, then taxed them heavily on the proceeds to pay for the various armies. Bishop W. Cassells of Western China reported: "The opium curse has come back in a greatly intensified form and beyond anything that was experienced in the old days. We have even had cases of boys in their teens having to be expelled from our schools for secret and habitual opium smoking".¹²

Added to the above were severe famine and earthquakes. Thirty-five thousand square miles of North China were devastated in 1917 and 1918 by floods, in 1919 by grasshoppers and in 1920 by drought. The earthquake of 1920 in the Northern and Western Provinces is believed to have caused hundreds of thousands of casualties.¹³ Undoubtedly the welfare work done by the Church during these times made a great impact. During the various civil wars that grew increasingly severe it was to the mission compounds that refugees fled for safety. Christian leaders, such as Archdeacon H. S. Phillips of Fukien, were called on by the government to act as mediators. Amongst the Chinese was General Feng Yu-Hsiang, who owed his conversion first to the witness of the Christian martyrs in the Boxer rising in 1900, then to his being healed of a severe wound by a medical missionary, and finally being led to Christ at Dr. John Mott's crusade in 1911. He was Inspector-General of the army in Peking in 1922, having at least 12,000 Christian soldiers under him. There was also the Hon. C. T. Wang, son of a C.M.S. Pastor, who had been Vice-President of the National Senate. In May 1922 at the National Christian Conference in Shanghai half the 1,100 delegates were Chinese, including 225 women.¹⁴ But with all this on the credit side there was no denying the problems, stemming largely from the growth into the technological age of this vast nation, the inability of the Central Government to cope with strong Provincial Governors, and the decreasing hold of the moral precepts of Confucianism which had become equated with the forces of reaction. This

led, in 1924, to organized action against Christianity, particularly in Canton and Chekiang. Resentment against foreign domination, fanned by Bolshevik propaganda, led particularly to student demonstrations. "Most of the mission schools and colleges have been experiencing peculiar difficulties owing to anti-foreign and anti-Christian prejudices. Students not infrequently defy authority".¹⁵

It was at this very time that the N.Z.C.M.S. faced the challenge of financial embarrassment. 1922 opened with a deficit of £1,499. By the end of the financial year, thanks to a Dominion-wide appeal, there was a credit balance of £266. During this period the Committee, in faith, sent five recruits into training—Dr. Phyllis Haddow and Miss Margaret Jennings, M.A. (a teacher from Dunedin), to Melbourne, while Nurses Violet Bargrove and Beatrice Brunt and Miss Blanche Tobin (another teacher) trained in Sydney. Towards the end of 1923 these five ladies sailed to the troubled China field. Dr. Haddow and Nurses Bargrove and Brunt added to the staff in the Hangchow hospital, Miss Tobin joined Miss Dinneen in Hengchowfu, and Miss Jennings went to St. Hilda's College in Hong Kong. This was not only a step of faith, it was also a tribute to the missionaries already there; for Bishop H. J. Molony had written to New Zealand about the work of Miss Woods at the Mary Vaughan High School in Hangchow: "She is doing splendidly. Can't you send us some more ladies of that calibre?"¹⁶

That the Bishop was in no way disappointed can be adjudged by the first reports on the new recruits: "Dr. Haddow is winning golden opinions by her skill . . . she has undertaken research work, which means so much for the future treatment of disease . . . Nurses Bargrove and Brunt are taking their full share of the work" . . . "Miss Dinneen writes in glowing terms of appreciation and thankfulness for the companionship, help and sympathy of Miss Tobin. 'Her constant sympathy alone, her support in prayer, enable me to do much more'. The whole Mission is giving thanks for what she has already done for primary education in the Diocese of Hunan. The opportunities are so many, the calls are so urgent that I ask, 'Cannot New Zealand send out two men and two women with a view to making this whole district a New Zealand sphere?' Meanwhile Miss Stinson was roughing it in true pioneering style at Erchaing near Sung-Ki, never complaining about

her own conditions, but requesting help to build a house for the catechist and his wife.¹⁷

In 1926 Dr. Duncan Main retired after 44 years service in Hangchow. N.Z.C.M.S. took on the support of his private secretary, Miss Muriel Dixon, who became hospital evangelist. To some extent this offset the loss to the Society in the retirement of the gallant Miss Stinson. But the need for more recruits was still so great that Miss Tobin had to leave Miss Dinneen and go to Yungchow in September 1924 to take over as Principal of the Girls' Middle School. So the close ties of Christian fellowship had to be broken, to their mutual loss. In the days that were to follow one can realise how much this must have cost them. But, once again, the Church at home was taking things too easily, and failing to give either men or money in a really sacrificial manner.

China, despite all its troubled past, was now to enter an era of turmoil which cannot be said to have ended even yet. As far as N.Z.C.M.S. was concerned it had 10 missionaries to back to the utmost of its capacity. Before looking further into their work we must probe more deeply into the political factors at work.

NOTES

1. N.Z.C.M.A. Annual Report 1910.
2. Dr. Strange's Annual Letter 1914.
3. N.Z.C.M.A. Annual Report 1916.
4. Dr. Main's Annual Letter 1917.
5. *ibid.*
6. N.Z.C.M.S. Annual Report 1920.
7. *ibid.*
8. *ibid.*
9. N.Z.C.M.S. Annual Report 1923.
10. N.Z.C.M.S. Annual Report 1916.
11. Published 1933 by A. H. Reed.
12. C.M.S. Annual Report 1925.
13. C.M.S. Annual Report 1921.
14. C.M.S. Annual Report 1924.
15. Archdeacon E. J. Barnett in C.M. "Outlook" August 1925.
16. N.Z.C.M.S. Annual Report 1923.
17. N.Z.C.M.S. Annual Report 1924.

Chapter 5

The Drain of the First World War

Having seen the effects of continual warfare in China, one can well understand the over-all damage done to the missionary cause elsewhere by the First World War. Not only were the inhabitants of the nations in which missionaries were working greatly disturbed at the sight of so-called Christian nations tearing each other apart, but they were also denied the man-power they so sorely needed. It is of interest that the New Zealand Executive Committee held a meeting on 3rd August, 1914, the day before war was declared.

What forces we had were stretched to the limit. In India Miss Florence Smith continued her work in the Khammamett region. During 1915 there was strong opposition to Christianity, fostered both by influential Muslims and by Hindu priests. A severe cholera epidemic was attributed by the latter to the fact that no lamp was ever lit in the Christian school, thus causing the evil spirits to congregate there and plot the cholera! As a result the school had to close temporarily. In another part of the town many children were severely attacked by smallpox. During the year Miss Smith went to the Masulipatam district to see the astonishing work done by Mary, an elderly Christian widow. There was a flourishing congregation there, of which at least 40 had become inquirers through her teaching, given at night after she had finished working in the rice fields. Later she was taken on by the C.E.Z.M.S. at eight shillings a month, so as to give her more time to teach high caste women. In 1917 Khammamett had a serious outbreak of bubonic plague. Officials decamped, but the government doctor stayed on, meeting fierce opposition to his endeavours to disinfect houses and bedding. The Indians considered that the plague was a visitation of a goddess, and therefore it was blasphemous to stop it. Despite all these trials Miss Smith managed to translate "God's plan for Soul-winning" into Telegu, not

even put off by the appalling sanitary conditions then prevailing. She also rejoiced in the opening up of new work at Mullag, founded, financed and staffed by the Christians of Khammamett and Dornakal. Houses had been built for the workers, and 200 inquirers were preparing for baptism. Incidentally, she was the first European missionary ever to visit the area. Her own 74-year-old cook, his wife and daughter were baptised on Easter Day.¹

At this stage it is only fair to pay tribute to some of the Indian leaders—the Revs. G. H. Asirvatham, Y. Pullaya and V. Enoch. Despite the already-mentioned diseases, plus the world-wide spread of 'flu, as well as famine caused by drought, they could report amazing progress with hundreds of baptisms, growth in schools and indigenous leadership. There was a quite decided mass-movement going on. These men were supported by the C.M.A. as part of the 21st anniversary forward movement in 1913.

Towards the end of 1915 the Rev. Frank Long was transferred to Clarkabad in the Punjab, to take charge of the Boarding School. Meanwhile, in Agra, Miss Latham was being greatly used of God particularly amongst the educated ladies. In her annual letter she mentions "numbers who have come to believe in Christ and to be baptised".² In 1917 she was on sick leave, but in 1918 was in the thick of the battle against plague, cholera, 'flu and relapsing fever. Agra became almost a city of the dead, but she continued as an angel of mercy giving medicines, dispelling fears, dispensing both food and the Word of Life—all this in temperatures of never less than 90° even at night. After a brief spell in the hills she returned to a 10-day period in which not less than 14,000 died. Mercifully N.Z.C.M.S. had taken on the support of the Indian headmistress, Mrs. Maitra, who did valiant service for the sum of £60 per annum. It was during this time that Miss Latham took charge of Kamala, 12 months old and weighing a mere 9½ lbs. She was the daughter of a child-widow who had married again, and therefore none of her own relations or her second husband's would lift a finger to help. The mother died of influenza, so Miss Latham and Mrs. Maitra took Kamala as their own, and before long the opium-doped, starved, sore-covered waif was a happy little girl.³

In 1961 Mr. John Ridley wrote a small tract in booklet form called "The Taj and the Tombstone". Having dealt

with the beauties of the Taj Mahal he turned to a Cross over a grave in the South Head cemetery, Sydney. On it are inscribed the words: "Sacred to the Memory of Violet Helen Latham. A beloved and faithful Missionary of the New Zealand Church Missionary Society. Who for thirteen years witnessed for Christ in India and entered into Rest on 28th May, 1920". Then the poem:—

"A friend of Christ making the Father known;
Her life in Agra like a candle shone;
Love raged in pestilence and famine clear,
Till force ebbed out and dying she came here,
Where love and grace work glory by Thy hand.
Oh! pray for Agra, you that understand".

He went on to say how, during 1899, when she had to be at home for family reasons, she visited a parish and so impressed the vicar that nearly 20 years later he declared, "I would travel any distance to hear Miss Latham". The glow of her passion for India and its people left its mark. She made a similar impression wherever she went. Her return in 1913 was vetoed by the English C.M.S. medical board, "because she was too frail for missionary service in India". But she persuaded them to let her go, provided she went on her own responsibility. On her last furlough in New Zealand, when asked to stay a month longer, she declared, "To stay out of India a day longer than I can help would be a crime". As we have seen, she threw herself whole-heartedly into helping the victims of these violent epidemics and the subsequent famine. She engaged in distributing government aid with "the spirit that was of a giant, but the body as frail as a child". Finally, utterly exhausted, she collapsed, with a medical order to leave and never return. Transport at the end of the war was difficult, and she got no further than Sydney, where she died in St. Luke's hospital. Her life was well summed up in that poem on the Cross, and its message still calls to us today, "Pray for Agra, you that understand".⁴

Yet one more field was entered at this time—Ceylon. In 1915 Miss Gwen Opie, M.A., M.Sc., the first of three sisters to serve there and in India, joined the staff, as Vice-Principal, of the C.M.S. Ladies' College, at which some 200 girls from the wealthier classes of all nationalities were educated. This institution, started in 1900 by the English C.M.S., was terribly understaffed, particularly in the secondary department. This was very serious as the

school had just become a government grant-in-aid one. It was also facing competition from a well-staffed Buddhist college. However, over the years, it went from strength to strength and produced a great number of leading Ceylonese citizens. Indeed, it can be stated that, this concentration of higher education for girls was a contributing factor to Ceylon becoming the first country in modern times to have a woman prime minister. One encouraging feature was that the college had a vigorous and missionary-minded Christian Union. In 1917, by which time she had become Principal, Miss Opie could say of the C.U., "The girls of this are a band of as keen Christian children as I have ever met. Their influence in the College is a strong one, and their responsibility for their non-Christian fellow countrywomen is beginning to be felt. These girls ought to tell for a great deal when they leave school and go among their own people".⁵

Despite this encouragement, the strain of running this large school with a woefully inadequate staff was too much for Miss Opie and she had to be away for six months in 1918. The end of the war, the building of a new kindergarten block, as well as kitchen, teachers' quarters, etc., all helped to re-invigorate her. During 1919 her sister, Nurse Vivienne Opie, came to work temporarily in Colombo, before being posted to Ranaghat in North India. While at the college she took charge of the house-keeping and care of 60 children, 12 teachers and a dozen servants. As there was much sickness, including that of one of the teachers, her nursing skill proved invaluable. She left for India in September, 1920. Meanwhile staff reinforcements began to trickle in, the numbers of pupils of all creeds was increasing and there was evidence of spiritual concern among them.

While not working with N.Z.C.M.S., Miss A. I. Stuart, daughter of the former Bishop of Waiapu, kept in touch with this country in which she had lived so long. In 1915 the new hospital at Kerman, where she had worked, was well under way to being completed. However the Germans, who had strong influence in that part of Persia, stirred up a great deal of trouble against the British and Russians, some of whom were murdered. Finally the British consul ordered all British subjects to leave the country. Miss Stuart's party went by a caravan of 300 animals carrying British, Russians, Indians and Armenians. After a hazard-

ous journey they reached the Persian Gulf and were picked up by a British transport ship. This enabled Miss Stuart to revisit New Zealand as a welcome deputationist. When the Russians began to push back the Germans, and later, when the British defeated the Turks in Mesopotamia, missionary work was able to be re-started.

During 1916 Dr. John Batchelor, D.D., Archdeacon of Hokkaido, did deputation work throughout the Dominion. He had already served in Japan for 38 years, thereby proving a valuable link with our own first missionary, Miss Pasley, who was still hard at work. Dr. Batchelor was particularly concerned with work amongst the Ainu, aboriginal tribesmen living in the mountains, who were very much looked down on by the Japanese. He was the first to reduce their language to writing and produced a dictionary and a New Testament. It was for this that he was awarded the Lambeth D.D., as well as an order from the Emperor.⁶ This tribe had captured the imagination of some C.M.A. supporters some years previously, and they had been supporting an Ainu catechist, Mr. Bete Goro. In 1913 he was taken on officially by the Society as a "Native Worker". He was a marvellous evangelist and won many of his people to Christ. In 1916 and 1917 N.Z.C.M.S. also supported Miss Chio Mukai, who did great work amongst the Sunday School children. In 1918 we took on Mr. Yamao Mukai in place of Miss Chio. Later on he was ordained and Mr. Bete Goro continued as an evangelist, even when his sight failed and he had to be helped by his son. These two faithful men went on proclaiming the Gospel amongst the Ainu, supported by New Zealand, until 1940 when, owing to the war, we were advised to discontinue this aid. This ended our links with that land, for Miss Pasley had had to retire in 1919. Hers was the pioneer example which encouraged others to follow.

Towards the end of 1916 Mr. Broome Smith from Australia was engaged to do deputation work for six months. He was so successful that his term was extended first to one year, then to 18 months. Meanwhile in May 1917, the Rev. Frank Long, who had married Miss Liddell in 1912, came home on furlough, but was unfit for any work for several months. However, the following year he was doing fine deputation work and had formed a local branch in Napier. As Mr. Broome Smith had returned home, Mr. Long was appointed deputation secretary for 12

months from May 1918. This showed, first, the need to keep the field continually before the home Church, but also the cost to the work overseas of having to withdraw an active missionary for this task. He eventually returned to India in November 1919, being posted to Narowal in the Punjab, thereby having to learn Punjabi. He took charge of the High School and boarding hostels, and also helped in the pastoral work. Indeed, in his annual letter of 1920 he speaks of the Bishop confirming 185 people at one service.⁷

The First World War not only depleted the missionary ranks through the withdrawal of staff for chaplaincies etc., but also killed off many of the young men who would normally have been expected to come forward. One N.Z. executive, the Rev. G. S. Bryan Brown, Secretary of the Christchurch local committee and Chairman of its Gleaners' Union was killed in action in October 1917 while, as chaplain, attending to the wounded. He left money in his will for the endowment of a bed in the Kerman hospital, the balance required being raised by members to provide a Bryan Brown Memorial Bed. Added to this was the increased cost of living and the impoverishment of many supporters. The Annual Report for 1921-22 speaks of N.Z.C.M.S. supporting 12 missionaries and 18 native agents (including Mr Adeyinka in Nigeria). It states that these "New Zealand's representatives in the expeditionary force of the Kingdom of God rely upon us for their support; and any deflection of contributions to other sources means serious loss to them, and a weakening at this critical world period of the fighting line". These statements were a reflection of a letter from the Parent Committee, dated 27.10.21, in which occur the words: "Our recent Dismissal Meetings were inspiring, but saddened by the knowledge that a large number of missionaries were being kept back, and all that this will mean to the overtaxed missionaries in the Field . . . We are issuing a special call to prayer before the General Committee next month finally accepts the Estimates for the coming year".⁸ With the letter was enclosed "A call to Prayer", sent to all C.M.S. friends in Britain. One of the two signatories was the Home Secretary of the Society, H. St. B. Holland, later to become Bishop of Wellington and President of N.Z.C.M.S. In this manifesto it was stated that at the end of March 1921 there was a deficit of £145,000. The amount needed for 1922-23, after drastic reductions was £560,000. "To enable this to

be met involves:—

1. The continued restriction of sailing of missionaries due to return, and the deferring of furloughs, so that one-third of the amount needed for passages may be "saved". This literally spells death for some missionaries who attempt to carry on, and intolerable strain for others. For example, one Indian missionary, a few days ago, disclosed the fact that the pressure of strain was so heavy that more than once he had dropped unconscious from sheer exhaustion.
2. The acceptance of only one missionary in place of every two who come off the roll, and the consequent cutting down of the training of candidates. This inevitably means the first deliberate contraction in the work of the Society during its history.
3. The continued refusal of all building grants, which means that houses, schools, and hospitals already in sad disrepair will become entirely untenable.
4. Heavy reductions in the foreign expenditure needed for schools, native agency, itinerating, etc. In one mission already arrangements have been made to dismiss six schoolmasters, 18 catechists and evangelists, and six women. Further restrictions would spell disaster for our workers".

Later on this was to result in the Australian and N.Z. Societies taking over certain areas of work from England. A more immediate effect was the transfer of the ubiquitous Frank Long to Karachi. The province of Sindh had, in fact been offered to the Canadian Church as their sphere, but they were unable to accept it. One interesting coincidence is that he succeeded the Rev. J. F. Snee. The latter, born in England, had gone to New Zealand in 1897 for health reasons, was ordained the following year in Nelson, and so improved in health that he was able to serve in India under English C.M.S. from 1904-27. It was Mr. Long's appointment to Karachi which began the long association between this area and N.Z.C.M.S. which continues to this day. Once again he found himself busy with the C.M.S. and other schools, as well as pastoral and evangelistic work, not to mention beginning yet another language, Sindhi. For

the fuller treatment of the work in India we need to turn to chapter 8.

NOTES

1. N.Z.C.M.S. Annual Report 1917.
2. *ibid* 1915.
3. *ibid* 1918.
4. Extracts from "The Taj and the Tombstone" by John G. Ridley (Bridge Printery Pty. Ltd. Sydney).
5. N.Z.C.M.S. Annual Report 1917.
6. C.M.S. History vol. iv. pp. 360-61.
7. N.Z.C.M.S. Annual Report 1920-21.
8. Signed by L. B. Butcher, Secretary Candidates' Committee.

Chapter 6

Changes on the Home Front

1916 marked two significant changes on the Home Front. The first was the death of Bishop Leonard Williams, the first President of the Society, who had been appointed to the office in 1904. He was a son of Bishop William Williams, one of the earliest C.M.S. missionaries to New Zealand, and was born here in 1839. He was a fluent speaker of Maori, a most useful accomplishment when he was Bishop of Waiapu 1895-1909, and had a world-wide interest in the missionary work of the Church. He was succeeded as President by Bishop C. O. Mules, a former Bishop of Nelson. The other change was to alter the name C.M.A. to N.Z.C.M.S.¹

At this stage the Executive Committee, still meeting in Nelson, where the majority of members lived, consisted of the President, Chairman, Secretary and 10 nominated members, together with two members each from the Auckland and Christchurch committees. At the 23rd Annual Meeting on 3rd April, 1916, it was resolved that, "With the assent of the Executive Committee, Local Committees may be elected by Members of the Society in each of the Diocesan Centres other than that in which the headquarters of the Society are located for the time being, each of such Committees to be entitled to submit the names of two of its Clerical or Lay Members to the Annual Meeting for appointment as members of the Executive Committee".² This was a somewhat bizarre arrangement in view of the fact that the headquarters were at that stage in Auckland, while the majority of Committee members were in Nelson. Indeed the move to Auckland never proved popular, except perhaps with the Secretary, but even he had to go to Nelson at least three times a year for the meetings. In 1918 the Executive recognised the problem of having the Secretary in Auckland and itself in Nelson, and proposed that the headquarters should move to Wellington, with an Executive drawn from a larger range of members³. However, with

the resignation of the Rev. O. J. Kimberley as Secretary of C.M.S. and his appointment to that of the Board of Missions in 1920, it was decided to bring the headquarters of the secretariat back to Nelson. Meanwhile, after much trial and error, the constitution was amended in 1923 so as to have an Executive Committee, elected at the Annual Meeting, consisting of (a) The President, Vice-President, Clerical Secretary and Treasurer being ex-officio members; (b) two representatives of each local committee; (c) four clergymen and seven lay members being members of the Society. This was later altered to make it six clerical and six lay members (of whom not more than three were to be ladies). A condition was that one meeting each year had to be held in Wellington to help North Island members to travel more easily. This is still the same sort of governing body that exists today, except that (i) only six vice-presidents may sit on the Executive, (ii) the Executive is now elected for a two-year term, and (iii) local committees have been increased in number to include centres other than diocesan ones.⁴

In June 1917 the Society was incorporated under the "Religious, Charitable and Educational Trusts Act, 1908", and in 1918 a Trust Board was constituted. Annual Meetings were held in various places including Te Aute in Hawke's Bay. Nelson was renowned for its strong missionary emphasis during Synod. To this day C.M.S. still gives a luncheon at this time, to which all members of Synod, their wives and other interested folk are invited; up to 160 attending. After the lunch there is always a missionary speaker. This gathering is the successor, first of the annual missionary meeting held during Synod which started in 1903, then of a missionary breakfast, which started in 1905. There is no doubt that these occasions have afforded a unique opportunity for all the clergy and leading laity throughout the diocese, as well as local supporters to hear a missionary whom otherwise they would probably never have the chance of meeting. The ladies on the Nelson committee have always excelled at providing a tasteful meal, and these have been most happy and inspiring gatherings.

Mention of ladies leads on to the fact that there were none, initially, on the Executive. There were, however, ladies' committees in each local branch, as well as a most able central ladies committee which, in 1916, numbered

nine. Of this latter three were responsible for interviewing all female recruits, who also had to be seen by the male candidates' committee . . . the ladies' committee did not, however, have the right to interview the men! During the war members of the ladies' committee were increasingly invited to attend meetings of the Executive. The final break into the all-male preserve was made in 1922, when Mesdames Childs, Tosswill and Heron were elected to the Executive at the Annual Meeting.

Another change at home during this period was the resignation of Miss M. C. Fry, Hon. General Secretary of the Gleaners' Union 1913-17. She kept in touch with the 1,100 members most faithfully, maintaining their interest. She was succeeded, first by Mrs. Hunter-Brown in an honorary capacity, then, in 1921, by Miss Monica Grace, who became Organising Secretary for both the Gleaners' and the Young People's Unions (Y.P.U.). But the Gleaners' Union was almost as old as the N.Z.C.M.S. itself, and it became evident that it had served its purpose, for no Society can exist on gleanings. In 1922, following the pattern of the Parent Society, it was replaced by the more broadly-based Missionary Service League (M.S.L.). The control of this and the Y.P.U. were co-ordinated. Miss Heron (ex-Maori work), the Rev. A. H. Heron, and Mrs. Corder are names that appear during these years as those who from time to time were assisting the home base in this way.

1919-20 marked changes both in the secretariat and in the organization. In May 1919 the Rev. F. A. Crawshaw, who had been a C.M.S. supported missionary in Melanesia,⁵ was appointed travelling secretary, with headquarters in Christchurch. At this time there was a strong move to have travelling secretaries in each island, as well as a General Secretary. In fact, this did not eventuate. Mr. Crawshaw (assisted for a short time in 1920 by the Rev. W. W. Bedwell) travelled extensively. He applied for missionary work in Japan, but was turned down by the doctors. It is probable that he was already disturbed at being appointed the C.M.S. Organising Secretary on the Board of Missions, for, shortly afterwards, he resigned from this position and then served an interim injunction on the Chairman of C.M.S. and the Board of Missions for having allowed the Society to co-ordinate with the Melanesian Mission under the new Board. This brought to a

head a strong under-current of dissatisfaction that had been steadily growing.

Fundamentally the issue was one of who should control the missionary agencies of the Church—the individual Societies or the Church as a whole. With the development of the Church in New Zealand increasing pressure was brought to bear to make General Synod the over-all authority. It has already been seen that this issue had been fought in England, where, despite the apparent untidiness of the system, the individual missionary societies still ran their own affairs.⁶ This did not mean that they were entirely independent of the central governing body of the Church; rather did they act as a catalyst to that body to keep the missionary call before it. But they were not prepared to surrender their particular principles, whether evangelical or anglo-catholic, to a body whose main aim was not concerned with missionary effort. This can well be summed up in two quotations: "The C.M.S. for Africa and the East is a voluntary association of persons united in obedience to the call of God to proclaim the Gospel in all lands and to gather the people of all races into the fellowship of Christ's Church" (Law 1 of the Society). "It is not just an agency to which people send subscriptions for missions, but a society in the true meaning of the word, namely, a family of persons deeply committed to Christ. Membership of this particular Society is a kind of sacramental expression of real personal commitment to Jesus Christ as Saviour and Lord". (Michael Ramsey, Archbishop of Canterbury and Patron of the Parent Society).⁷

In England, C.M.S. retains its complete independence as a voluntary society. In New Zealand the minute books of the Society show, year by year, a battle of attrition: General Synod calling for a Board, C.M.S. stalling. As long as Bishop Mules was Chairman this independence was maintained. With the advent of the younger Bishop Sadlier, the hierarchy found a man more to their way of thinking. This does not imply that Bishop Sadlier was not evangelistically minded, he was, but he was also imbued with the spirit of tidy, centralised organization; indeed he was an expert in this field. Moreover, he had been educated and ordained in Australia, whose Board of Missions did not include the A.C.M.S. True, he fought to retain the strong evangelistic stance of C.M.S., and to preserve its freedom of movement within the Board, but it was by his

initiative that the Board was finally constituted. In this he was supported by the Rev. O. J. Kimberley, another Australian, who had a very strong personality, and was so convinced of the need for centralised control that he left C.M.S. to become first secretary of the Board, with Bishop Sadlier as chairman of its Executive Committee. Ironically enough it was Bishop Mules who, as President of the Society, was forced to defend its entry into the Board.

To show how slowly the Church "in its corporate capacity" acts, it is worth recording that resolutions had been passed and reports considered by General Synod for 35 years up to 1892, when a Bill was introduced to create a Board of Missions. The motion was lost. Had the C.M.A. not been formed in that year it is possible that this history would not have been written, as there would have been no missionary work to record! By 1919 the time appeared to be ripe for a renewed effort, and at the C.M.S. meeting on October 2nd it was announced that a Board of Missions had been formed, in accordance with a canon of General Synod.

However, despite all that has been written above against the idea, there is another side to the question, that which made the missionary-minded men of every school of thought feel that such a move was necessary. A commission in 1916 had discovered that "in 63% of the parishes no missionary meetings were held, that in 68% there was no missionary organization of any kind, that in 69% no support was given to any teacher, scholar or clergyman in any Mission field, and that among a Church population of 461,259 only 2,229 copies of missionary literature were distributed".⁸ It was the revelation of these shocking facts that at last stirred the governing body of the N.Z. Church to do something positive. The Board of Missions was its answer, in the hope that such a body could make all Anglicans aware of their responsibilities.

The next step was that a delegation consisting of Archdeacon Baker, Canon Dart, Mr. G. Stening and the Secretary of C.M.S. went, on 4th November to confer with the Executive of the Board as to the precise lines of demarcation. After finding about a dozen points of agreement the delegates reported back to the Executive on 16th December. They returned to Wellington on 17th with some additional proposals, which were accepted. Bishop Mules and Canon Dart then examined the C.M.S. constitution to ensure that they were not acting illegally. On 13th

January, 1920, a special general meeting of members of the Society was held in Nelson (of which Sadlier was Bishop), when the following resolutions were carried:—

1. That this statutory meeting of members of the N.Z.C.M.S. having considered the proposals for the co-ordination of the work of the Society with the New Zealand Board of Missions hereby gives its general approval to the action of the Executive Committee in adopting the resolutions and prays that this new and united movement of the Church of the Province of New Zealand may result in the enrichment of the Church in Missionary interest and in the advancement of Christ's Kingdom in the non-Christian world.
2. That consequent upon the co-ordination of the work of the N.Z.C.M.S. with that of the N.Z. Board of Missions this meeting requests the Executive Committee to take such steps as it may deem necessary to re-adjust the Society's organization and operations to the new conditions".⁹

In examining these dates one can see that these men worked fast . . . Christmas, holidays, crossing Cook Strait by sea—nothing stood in the way of their pushing ahead to make the missionary effort of New Zealand more effective.

To see what the Society had committed itself to, it is necessary to list the resolutions in detail. These were:—

1. That C.M.S. have the right to appoint its own Executive Committee.
2. That C.M.S. have the right to select and train its own missionaries and to locate them.
3. That the C.M.S. have the right to administer all funds committed to it by the Board of Missions.
4. That the C.M.S. will have the power to publish its own literature but that it would bear the stamp of the Board of Missions, and that in any publication of a N.Z. paper or Magazine on Missions and Annual Report, etc., both the Melanesian Mission and the C.M.S. have certain portions of the space allocated to them for their special work.
5. That the Literature Depots now carried out by C.M.S. be undertaken by the Board of Missions.

6. That Special Appeals for the Melanesian Mission, C.M.S. or other Missions be issued by the Board of Missions only.
7. That the Board of Missions shall not have power to revise or alter in any way the literature or appeals of any Society without the consent of the Society concerned.
8. (a) That the Board of of Missions shall appoint its own General Secretary.
(b) That the Board of Missions shall take over as an integral part of its property the present organisation of the C.M.S. and its Organising Secretaries.
(c) That in the appointment of Organising Secretaries the C.M.S. Committee and the Authorities of the Melanesian Mission, after conference with the Board, shall have power to nominate at least one Secretary each out of every four Secretaries, for appointment by the Board.
9. That the system of an Annual Budget submitted by the Societies concerned based upon the actual needs in effectively maintaining the work be adopted.
10. That the C.M.S. retain its own funded amounts, and the Melanesian Mission its endowments.
11. Organisations such as the G.U.-Y.P.U. and the S.B.A. to be maintained and extended by the Board of Missions, and all monies so raised shall be allocated by the Board of Missions to the maintenance of its work.
12. That the Executive of the Board of Missions recommend to the Board of Missions that a representative each of the C.M.S. and the Melanesian Mission be appointed to the Executive.
13. All Societies to which earmarked amounts have been donated, shall be informed of the name of the Donor and the amount donated.¹⁰

On February 6th, 1920, Bishop Sadlier reported that the Bishop of Melanesia had accepted these conditions. By 1926 four other missionary groups had become co-ordinated under the Board. These were The Chinese Mission in N.Z., The Diocese of Polynesia, The North China (S.P.G.)

Mission, The Jerusalem and the East Mission. With the exception of the North China Mission, which ceased operations in 1951, the remaining five have carried on, plus the Church Mission to the Jews and, for a short time a Board-supported work in Japan. Inevitably there were problems of administration and of interpretation. As early as 1922 the Secretariat had dropped to the General Secretary and one Organising Secretary. On 18th April of that year a sub-committee of C.M.S. reported: "At the present time the position seems to be impossible, and leads to hopeless confusion and unnecessary labour and expense. There is a great deal of overlapping, which involves serious delay, makes proper book-keeping impossible, and is a source of constant irritation". It listed details of money remitted without explanation, cheques not sent, and a time-consuming and inefficient method of sending magazines and subscriptions. Thus the fears of centralisation began to be realised. It is true that difficulties were gradually ironed out, and that the Society gained, "as the opposition we formerly experienced in some directions no longer exists, and thus have facilities for expansion we have not had in the past".¹¹ On the other hand there were some serious doubts.

The first broadside was fired by the Rev. F. Sampson, who had been appointed C.M.S. Secretary in July 1920, after Canon J. R. Dart had held the fort when Oliver Kimberley moved to the Board. He published a statement in the "Gleaner" of December 1920 implying that C.M.S. had been absorbed, that its money would go to other missions, that it had no power to collect funds, and that it had handed over its Organization and Executive power. This Gleaner had March 1921 as its date of issue, due to the time-lag from England. In February he stated at an Executive meeting that "he had examined the Constitution of the N.Z.C.M.S. with the Resolution passed at the Special Meeting on 13 January, 1920, and thought the powers of the C.M.S. had been so curtailed as to raise the question of ultra vires".¹² In March the matter was handed to Messrs. Maginnity for legal advice. In April, the Executive decided that his statements in the Gleaner were "calculated to do serious injury to the Society" and terminated his engagement forthwith.¹³ He was replaced by the Rev. F. Pring-Rowe as Clerical Secretary and Mr. F. W. W. Sykes as Lay Secretary. The Executive then sent out a 31-page booklet to all its members to contradict the Gleaner article.¹⁴

The second to enter the lists, as already mentioned, was the Rev. F. A. Crawshaw, who, with others, instituted legal proceedings against the Society. This was heard before Mr. Justice Hosking in April 1922, who gave judgment on behalf of the Society. His principal findings were that "The co-ordination of the C.M.S. with the Board of Missions is so limited as to affect or control the activities of the Society with regard only to the raising of funds". "With regard to the vital function of selecting, training, accepting and locating its own missionaries, as to whose accord with the principles of the Society, its own Committee must satisfy themselves—in all these respects the C.M.S. retains its powers of self-government and control". To the question, "Has the Society lost its identity as a Separate Body?" he ruled, "I find it impossible to reach any such conclusion". To the allegation, "It is said that the control of the Society is now vested in a body, none of whom need necessarily adhere to the Evangelical principles and beliefs which are the basis of the Society as set forth in the constitution", he stated, "There is no proof that the Board of Missions is or will be composed of such persons. Even if so composed, it could exercise no control over those operations of the Society in which the Evangelical principles on which it is based are to be applied".¹⁵

This judgment evidently did not satisfy everyone. The Rev. Frank Sampson, who appears to have paid for the case, sent out an appeal for financial help in meeting the costs. In it he stated: "There are two issues, the one material and the other spiritual. Of spiritual issues the court takes no cognizance . . . There are distinct parties in the Church and serious doctrinal question at issue . . . It has been advanced that the C.M.S. has now, through the Board of Missions, the right of entry into any Parish in New Zealand, whereas, before, the Society had to depend to a great extent, upon the favour of Diocesan authority. But why should the C.M.S. seek to enter any sphere of work by permission of a Board of Missions or any Diocesan authority? . . . The Holy Spirit, the Administrator of the C.M.S. will open the way, where and when He wishes". After a long section on the doctrinal differences between Evangelicals and Sacerdotalists, he stated that he had understood that the main importance of his work as Secretary of C.M.S. "rested upon its spiritual development . . . An endeavour was made to realize distinctly and definitely the Lord the Holy Spirit as Administrative Head of the

C.M.S. It has been testified that spiritual help was received from the weekly prayer-executive meetings. It was desired also to make the "Gleaner" a spiritual help in the work, not merely a report of the doings of missionaries, but a medium for the circulation of evangelical truth . . . I had a vision of the C.M.S. as an evangelistic force within the Church.¹⁶ In a letter to him from Sir George Findlay, K.C., LL.D., who conducted his case, the latter stated: "I came to the opinion that you and your co-plaintiffs had a very good prospect of success, because I thought there was, in the scheme, a distinct danger of the Society as a separate entity with distinct aims, becoming gradually absorbed and eventually losing any individuality it possessed. I think you and your friends were quite justified in the action taken."¹⁷

From this sad chapter of events it can be seen that many people were hurt by this co-ordination. On the other hand it was not an amalgamation. One notable casualty was the Rev. O. J. Kimberley, who resigned as General Secretary of the Board in August 1922. It is clear that he was much disturbed on account of those who had been upset by what had happened. His love for C.M.S. never diminished; as Vicar of Blenheim (1929-1939) he did much to foster missionary interest, and as Vicar of All Saints', Nelson, he did the same, as well as being chairman of the local committee till 1943. He died in 1949.

During this time Bishop Sadlier was evidently conscious of the difficulty of his position as Chairman both of C.M.S. and the Board of Missions. Accordingly, in 1921 he stood down from the former office, which was assumed by Archdeacon J. P. Kempthorne of Nelson for a period of two years. Kempthorne continued to attend meetings till April 1930, and died in October 1931. His death marked the end of an epoch, for not only had he been one of the foundation members of the C.M.A. in 1892, not only was he an Executive member all those years, a Vice-President and Chairman, but also he was a grandson of Josiah Pratt, one of those who founded the Parent Society in 1799, and who had been Secretary, 1802-1823. The other great loss in these years was that of Bishop Mules. He had chaired the C.M.A.'s original meeting, had been President since 1917 and had only laid down this office in June 1923, at the age of 86. The Society owes an immeasurable debt to this

man, of whom Bishop Sadlier was to say that his two "chief characteristics were his utter selflessness and his saintliness".¹⁸ He had steered the Society through many troubled waters. He continued to attend meetings as health permitted, in an advisory capacity, till his death in 1927.

Bishop Sadlier was at variance with the Committee after the court case and proffered his resignation as Vice-President in June 1922, as did also Mr. C. W. Pitts-Brown. However, after a deputation had waited on him, he withdrew it. In October he refused to take part in any official way at the Missionary day meetings, apparently because "he deplores the present policy of the Society",¹⁹ and refused to see a deputation from the Executive. The breach was finally healed in July 1923, and he resumed as Chairman shortly afterwards, as well as succeeding Bishop Mules as President, until 1934 when he resigned his See. He died the next year.

Also in July 1923, the Clerical Secretary, the Rev. F. Pring-Rowe resigned, as his work as Vicar of All Saints', Nelson, was as much as he could manage. He had done sterling work in "remodelling the method of book-keeping and evolving an up-to-date and efficient system including the whole business of the office".²⁰ He was succeeded by Canon J. R. Dart early in 1924, who still retained the office when he followed Pring-Rowe at All Saints'. On the resignation in 1922 of Mr. F. W. Sykes as Lay Secretary, the post was filled by Mr. C. A. Goldsmith, who continued until 1957.

In 1922 N.Z.C.M.S. adopted the same Pension scheme for its missionaries as that of the Parent Society. To this day the two Societies, together with Australia, have kept in step on this matter, as well as on those affecting pay and allowances. It replaced the unfortunately named "Disabled Missionaries' Fund". At much the same time the "Regulations" were drawn up, which governed the meetings, functions and constitution of all sub-committees. By this time the Society was 30 years old. It was over its teething troubles, had survived a great war, as well as several internal stresses, and was stable enough to face the oncoming years of financial depression and wide-open opportunity. We can therefore turn once more to the foreign field.

NOTES

1. vide Introduction.
2. N.Z.C.M.A. Annual Report 1915.
3. Minutes of Executive Meeting held on 20.3.18.
4. Constitution of November 1963.
5. vide ch.1.
6. vide ch.2.
7. These quotations are contained in the 1970 N.Z.C.M.S. membership application form.
8. "C.M.S. and the Board of Missions". A Statement by the Executive of the N.Z.C.M.S. in reply to an article in the "Gleaner".
9. Minutes of Meeting of Members of N.Z.C.M.S. inserted in Executive Committee book p.191 and confirmed on 14.1.20.
10. From minutes of N.Z.C.M.S. Executive on 18.12.19.
11. N.Z.C.M.S. Annual Report 1920-21.
12. Minutes of Executive 10.2.21.
13. ibid of 13.4.21.
14. Quoted in note 8 (above).
15. Contained in letter sent by Bishop Mules, as President of the Society, to all members, July 6, 1922.
16. Appeal by the Rev. Frank Sampson for contributions towards the costs of the recent Action against the N.Z.C.M.S. Trust Board.
17. June 9, 1922.
18. Ault, "Nelson Narrative" p.95.
19. Executive Committee Report October 12, 1922.
20. Minutes of Executive Committee 27.7.23.

China's Sorrow



The Hwang Ho River has often been called "China's Sorrow" because of its sudden devastating floods. Bad as these are, it may be said that a deeper sorrow lies in her inability to live with herself. Her very size militates against efficient and strong government, even in these days of rapid communication. But in the past it was well nigh hopeless. This explains the incessant warring between provinces, the rise of the war-lords, and the clash of ideologies. Through them all the ordinary Chinese people have shown themselves to be astonishingly cheerful and long-suffering. In speaking of the civil war in the Foochow Province in 1924 Miss Stinson says, "The soldiers bring with them thousands of coolies, who carry the guns, ammunition, food and everything. These men have been captured from their homes, and get no pay, while housed in the nearby temple they are roped together. Hundreds die, being carried out to die on bridges or by the roadside. The harvest is ready for reaping, but men are afraid to go and reap it Dozens of families are being turned out of their homes to house soldiers . . . If the Chinese were an excitable race, the strain for them would be greater than it is, but in spite of being very afraid and with much reason, they remain fairly stolid, and look upon the military and bandit evils as unavoidable".¹

This disruption was no sudden event. Indeed, during the years 1851-64 Hung Siu-Ch'uan ruled as king of "The Heavenly Kingdom of Peace", which composed almost half of China, in opposition to the Manchus. Hung's philosophy seemed to be based on the Ten Commandments and a sort of benevolent Communism. He seems to have ante-dated Rewi Alley's Co-operatives by nearly a century.² But his ideas were before their time, and the followers of Confucius finally threw him out.³ Then, with the overthrow of the Manchus in 1911, the ideas of Sun Yat-Sen began to prevail. Like Hung he realised the need for a complete change of outlook at the heart of the government, as well as the Westernisation of education and the social order. His three principles: Nationalism, Democracy and Livelihood summarised his political philosophy. "Nationalism will break down barriers between races, democracy will break down political barriers among the people, and the principle of common livelihood will break down barriers among social and economic classes".⁴ The Kuomintang, the National People's Party, drew youth in its thousands to his ranks. His early death was a tragedy.

In opposition to him were the Communist forces, who were Russian-inspired. Their dream was to outlaw all Western influences, however good (though it must be admitted that there had been much exploitation and oppression by Western powers), utterly to destroy Western capitalism, to create complete chaos in order to bring in their own control, and so to foster their goal of world revolution. Sun Yat-Sen's general, Chiang Kai-Shek, began, in 1926, the march which was to bring all China under the Kuomintang flag. Unfortunately this did not remove the wholesale graft among the officials, nor the innumerable private armies, nor the militant Communist forces which obviously had much discontent to draw on due to heavy government expenditure on military operations. Small Communist groups were adept at moving in, when government troops were elsewhere, and killing officials and Christian leaders. This see-saw for power went on right through the 30's, through the 2nd World War, until finally, utterly exhausted, the National Government was no match for the Communist forces. It was in this see-saw that the Chinese Church grew and flourished, with our N.Z.C.M.S. missionaries braving untold perils to further that work.

In her book, Miss Dinneen speaks of the Russian-led government in Canton trying to oppose the central government in Peking. She tells of the graft of the local government, whose sole idea was to keep in power and get a huge rake-off from the opium trade and gambling. Before long Peasants' and other sorts of Unions had sprung up and were terrorising the neighbourhood. Five times in two years the city of Hengchowfu was captured by different armies. Then the capital of the province was over-run, and missionaries and other Christians murdered. At this stage Miss Dinneen was ordered by the British government to leave.⁵ In fact all our missionaries on the mainland were compelled to leave their stations. Hangchow hospital was taken over by the Nationalist authorities, and the missionaries found refuge in Shanghai. Miss Woods kept in touch with her pupils by correspondence; others took ante-dated furlough. Miss Tobin took on a temporary position at St. Stephen's College, Hong Kong, in which city Miss Jennings was teaching at the C.M.S. Victoria Home and Orphanage. The institution had 181 children, of whom 132 were boarders. Eighty of these were entirely dependent on the Home for their support. She also helped at the

Industrial Home for the Blind, where some 40 blind women lived and supported themselves by their knitting.⁶

By the middle of 1928 conditions had improved, but both Miss Woods, back at the Mary Vaughan High School, and Dr. Gordon Thompson, the new superintendent at the Hangchow hospital, reported serious damage to their properties. Despite this, many of the Chinese Christian staff had stuck faithfully to their posts. A letter to the missionaries stated: "We, Chinese Christians at Hangchow, have organized ourselves a new group called the Hangchow Chinese Christian Union. Its purpose is to promote Christian fellowship and to develop the work of the Chinese Church Your Christian brothers and sisters here are remembering you in personal as well as in union prayers".⁷ In the interim Dr. Haddow had managed to take a course in tropical medicine, and Miss Bargrove one in baby care at the Karitane hospital in Dunedin. With this knowledge she was able to reorganise a State Foundling Home, including the training of nurses in children's welfare work. In 1929 the hospital acquired a new superintendent in the person of Dr. Stephen Sturton who was to give many years of outstanding service there. Unfortunately Miss Brunt was unable to return because of ill-health and had to resign.

It was during this period that there occurred one of the most dramatic incidents in the saga of our N.Z.C.M.S. missionaries. In 1928 Chiang Kai-Shek had begun a drive against the Northern war-lords, who were being openly assisted by the Japanese. This led to the South being fairly defenceless against local brigands. In September of that year Nurse Rhoda Watkins of the Australian C.M.S. was returning to the Way of Life hospital at Kweilin in the province of Kwangsi. During her 20-month absence the Communists had done enormous damage and, though their armies had been dispersed, there were still plenty of bandits around. With her was Miss Blanche Tobin, who had been posted to Kweilin to work amongst girl students at the National Colleges. On September 18th, as they were travelling in a small boat up the River Kwei kiang, they were suddenly stopped by brigands. First, they were robbed of all their money, then they were ordered to march. Miss Watkins, who was far from well, was unable to walk. Her captors accordingly left her, saying: "She will hold us back; she can go for the ransom." She was most unwilling to leave Miss Tobin, but the latter said, "Our God is greater

than these men. He will protect me. You must go to Bishop Holden for help. I'll be all right". The next day Miss Watkins was found by an American missionary (who was the one the bandits had meant to seize) and before long the Bishop arrived. He himself had been robbed by bandits, and knew how ineffective the local militia was. However, the nearest British consul was unceasing in his efforts to get the local government to take action, and all over the Christian world people were praying.⁸

Meanwhile Blanche Tobin was having a precarious and exhausting time. The bandits were anxious not to be caught, and were continually on the move, mostly by night and in most rugged country. With her were the two daughters of the boatman. For 44 days she was held captive. For only three nights did she sleep in a house; the rest were in the open or in caves. Once she tried to escape. As time wore on the strain of tramping in unsuitable shoes (her walking ones had been stolen from her), the frequent lack of water, the inadequate diet of rice, as well as an attack of malaria, caused the bandits to leave her under a small guard, while the rest kept on the move and waited for the ransom money. During this time only one parcel, out of many sent, managed to reach her from Miss Watkins. It contained not only food but also a letter from the Bishop typed into a page of a magazine. Towards the end of October she heard she was to be freed, the ransom of £1,000 having been paid. Finally, on November 3rd, unable to walk, but carried in a sedan chair provided by the soldiers, she was taken to Chaoping where she was reunited with her friends.⁹

In a letter to the N.Z.C.M.S. clerical secretary, Arch-deacon Dart of Nelson, Bishop Holden wrote: "Although Miss Tobin was weak from lack of suitable food, she immediately assured me that otherwise she was quite well. Her mental condition was as obviously unimpaired as her physical was the opposite; and although she had to pass through experiences especially trying to a gently nurtured woman, yet she has not been molested. After 44 days among men utterly cruel and vicious, with no protection but the Grace of God through the prayers of her friends, for her to emerge with perfect mental health and honour unstained is a far greater miracle than if she had been delivered speedily in some spectacular manner".¹⁰

Later, in speaking to Miss Watkins, she mentioned how one evening she was allowed to wash in a creek. As she looked across she saw two figures in white, with a ladder stretching upwards. To her this was Jacob's ladder. From then on she felt wonderfully conscious of God's protection. Inevitably, on her release, there was reaction, inability to relax, and sickness. One day a letter arrived from Bishop Holden. After reading it she smiled and said, "They want to know if I want to go back to New Zealand. God must have a purpose for me here in China. Otherwise there was no meaning in the whole ordeal. I'm staying on". It was no easy decision, for she and the other missionaries at Kweilin were virtually prisoners there for the whole of 1929 and 1930, owing to the activities of the bandits. The city was also frequently bombed by Communist planes.

After a very worth-while time in Hengchowfu and the surrounding districts, during which there were several baptisms and confirmations, Miss Dinneen was ordered to leave by the British Consular authorities, as the civil war was worsening. On her return to New Zealand her doctors refused to let her return. She did valuable deputation work, and officially retired as a missionary in 1931. She became a member of the N.Z. Executive in 1934 and a Vice-President in 1949, continuing to sit on the Executive until 1961. She died in her 92nd year in 1970.

Things at Hangchow were better. Dr. Phyllis Haddow was repeatedly commended by Dr. Sturton for her sterling work. Nurse Violet Bargrove, in charge of the Women's hospital and the training of probationer nurses, as well as the government Foundling Home, was rejoicing in baptisms among the nurses, due in part to Miss Dixon's faithful evangelistic work. And Miss Woods had got things back to normal in the Mary Vaughan School, later organizing the Sunday School work for the whole district.

Pressure of work was already heavy on our missionaries, quite apart from the political troubles. In 1933 Miss Dixon complained that she was so busy with administration that she had practically no time for evangelism. On returning to England in 1934 for furlough she was declared medically unfit and had to resign. However God was overruling, and Miss Bargrove reported that 29 nurses were

baptised in 1932 and another 20 wished to be. With this came the arrival of two new recruits: Nurse Margaret A. North from Nelson, and Miss Stella M. Purchas from Christchurch, in 1933. The former was designated to the Hangchow hospital, and the latter to the Mary Vaughan School. It is also of interest that a Chinese girl, Miss Eileen Law, whose father was pastor of the Anglican Mission among the Chinese in Wellington, and who had been greatly influenced by Miss Jennings in China, returned to her native land to teach under her at Hong Kong. In her testimony of her schooldays in China she records, "the Holy Bible took the lead above the other subjects".¹²

As events moved on inexorably towards the next phase in China's sorrows, our missionaries seem to have been given particular grace to buy up the opportunities. Work at Hangchow was increasing, with Dr. Haddow, in particular, involved in clinics in outlying villages. The North China Daily News, reporting on a Nurses' Graduation in 1936, spoke of "Miss Bargrove, whose superintending skill has brought unity, direction and strength to the school and the profession of nursing".¹³ Miss Woods' sphere of Sunday School organization had spread to the whole diocese of Chekiang. Mr. K. MacLennan, Secretary of the Conference of British Missionary Societies, wrote: "For the kind of Sunday School work that I saw in Hangchow you need one genius, a few helpers, groups of little scalliwags, unending difficulties, no equipment, stacks of patience, a great sense of humour, and a capacity for making friends. Miss Woods impersonated the genius and rose absolutely to the part, otherwise there would have been no play—tragedy or comedy". Of the schools he wrote: "All the good folk on whose properties we had trespassed were sturdy heathens who had been mesmerized by Miss Woods into loving the school. Equipment had been wormed out of the most unlikely people, and the miracle had been achieved by making them all—Christian and heathen alike—feel that they were partners in a really fine service for the children. The children loved the school, one day a mite of four brought a woman of forty and a young man of seventeen. Here in reality you saw education for life, the foundations of noble manhood and gracious womanhood being laid in the hearts of these children whom most people would consider impossible youthful material. I came away offering all my respect to the most wonderful, most permeating, most en-

during and most fruitful bit of Sunday School work I had ever seen".¹⁴

Miss Jennings reported the rebuilding on a new site of the Victoria Home and Orphanage, with accommodation for 150 boarders and 250 day scholars. In addition, the government gave land in the country at Heep Yoan where the girls were taught to grow fruit and vegetables, and to raise pigs and poultry. Miss Tobin found her children were teaching their mothers to read, with a resultant growth in baptisms and confirmations, she also became supervisor of youth work in the diocese of Kwangsi. Meanwhile the two latest recruits had passed their language exams.¹⁵

This account of forward movement must be seen against the background of increasingly ominous events in China. In 1931 Japan had seized Manchuria, and in 1932 landed in Shanghai. The League of Nations was completely ineffective, and the Japanese took over more and more of North China. General Chiang Kai-Shek felt it imperative to defeat the militant Communists before waging large-scale war against the Japanese. In 1934-35 the Communist forces were driven out of the South-East. Under the leadership of Mao Tse-tung they made the epic "Long March" of 6,000 miles to a new base in northern Shensi. In 1936 the Generalissimo was captured by his own men. Following a conference with the Communist Chou En-lai it was agreed to form a national front against the Japanese. This became all the more important in view of the attack on Shanghai in August 1937. The New Zealander Rewi Alley, who was there at the time, paints a gruesome picture of the sufferings of the Chinese at the hands of the Japanese, who were utterly ruthless.¹⁶ Despite the enforced unity within the country it was evident that it was still deeply divided. On the one hand were the dedicated Marxists, who could obviously call upon the masses of the oppressed. On the other were the idealists like General and Madame Chiang Kai-Shek, who were trying to form a government for all without outside or atheistic influences. In between were a host of minor officials, small war lords and others whose sole aim was their own enrichment. Inevitably their victims also tended to join the Communists.

As usual, war served to bring further opportunities for the missionaries to minister to their people. Those in

Hangchow were led by a most intrepid bishop, John Curtis, whose long service in China, Irish humour, and sanctified common-sense all made him ideal for times such as this. With the rapid advance of the Japanese in 1937 the city found itself, first, the recipient of 10,000 wounded Chinese soldiers and airmen, then of continual aerial bombardment, and finally, on Christmas Eve, of Japanese occupation. The city of "Heaven Below" soon became a shambles, with enemy soldiers looting and raping at will. In the centre of it all the hospital remained an island of light in the midst of gross darkness; the light being increased by the arrival of U.S. Baptist and English Methodist missionaries, who got through from Ningpo to help. By the same token Dr. Sturton took a Japanese military policeman with him to evict soldiers from the R.C. convent and to take the women and children to the R.C. hospital. The same day he rescued the R.C. Bishop Daymier who was being beaten by a soldier. Bishop Curtis was indefatigable in setting up 25 refuge centres for women and girls, and then leading these frightened folk to them. A Relief Association was formed, consisting of all Christian bodies, and with the strong support of non-Christian bodies who were greatly impressed by the loving kindness of the Christians.¹⁷

Dr. Sturton had to give more and more time to refugees, thus landing Dr. Haddow with a large share of the hospital management: not an easy task when food was so scarce. At this juncture Miss Bargrove had to be invalided home temporarily, with spinal arthritis. Miss Woods found herself coping with floods of refugees at the school, as did Miss Tobin in Kweilin, where she had taken over the care of 500 war orphans. The annual reports for the next few years show more and more burdens being added to each one; yet, in each case, such work was cheerfully accepted as from the Lord. For instance, Dr. Haddow was acting medical superintendent for over a year in 1939-40 during Dr. Sturton's absence on furlough, and again in 1941 when he was ill. She combined this with evangelistic work in the hospital and the surrounding district, training the choir, and playing the organ. By this time rocketing food prices added to her problems. Mercifully, thanks to Dr. Alex Gillies, Nurse Bargrove made a wonderful recovery, returning at the end of 1939 to take charge of the women's hospital. Nurse Margaret North did outstanding orthopaedic work in the children's ward. She also worked among refugees, and mentioned the baptism of 43 wounded

soldiers that year. The hospital kept going normally (comparatively) till towards the end of 1942, at which time Dr. Haddow was both superintendent and manager, and Miss Bargrove matron. Miss North had left to join the Imperial forces as a nurse when Japan entered the war against the Allies in 1941. However, with the fall in January '42 of Hong Kong, to which she had been posted, she found herself interned there and ministering to the thousands of British and Americans at Fort Stanley. At the end of that year the blow fell on the Hangchow hospital and, with only 24 hours' notice, the Japanese took it over as a military hospital. Dr. Haddow and Miss Bargrove were interned at Lungwha, near Shanghai, together with Margaret Woods. The latter's work, particularly among refugees, had been so great in the earlier days, that the authorities had asked her to postpone her furlough for 12 months. At Whitsun 1939 she had presented 79 converts for baptisms. After furlough in 1941 she returned, taking huge amounts of clothing etc., for refugee relief, but had barely arrived before she was interned.

Similar stories could be told of all the other missionaries. Miss Purchas, who had taught with Miss Woods, returned from furlough at the end of 1938 and was asked to act as C.M.S. Financial Secretary for China, in Shanghai, for 18 months. "Having had no previous office or financial experience, I took over the job with great misgivings; but trusting God would enable me to do it. This he did, in spite of my many mistakes".¹⁸ At this stage her work consisted of drawing C.M.S. funds from London for (a) allowances for 200 missionaries from four Commonwealth countries, serving in five different C.M.S. missions in China, (b) grants to these missions for their work, upkeep of houses, etc., (c) passages, (d) auxiliary contributions for special projects. To add to the problem, the books had to be kept in several different currencies and converted into sterling at varying rates of exchange. Hers was one of the seven British and American Societies working together in the "Associated Mission Treasurers" (A.M.T.). She speaks highly of her Chinese clerk and of the helpfulness of colleagues, particularly of the L.M.S. and English Baptists. In April 1940 she was able to go to her proper station, Ningpo, to do country evangelism but, due to the war, had to stay in the city and teach at the Boys' Secondary School, Trinity College. Ningpo was captured in April 1941 by the Japanese, and Miss Purchas was one of four

women missionaries who guarded the Girls' School compound, which had become a refugee centre for women and children. Later that year she returned to Shanghai and took up the A.M.T. office work again, as the Secretary was invalidated home. For the next two years she was the only C.M.S. missionary living in Shanghai, and the official C.M.S. Representative on a number of inter-mission and inter-Church committees and groups. Work was more difficult due to inflation. After Pearl Harbour in December 1941 all Commonwealth citizens became "enemy aliens". Mission funds were frozen, but she was able to draw minute amounts each week. Finally the Japanese closed the A.M.T., and in March 1943 Stella Purchas joined her former N.Z. colleagues from Hangchow in the Lungwha Interment Centre.

This camp held 1,760 people, including 300 of school age, and 70 missionaries from many parts and of varying denominations. Dr. Haddow and Nurse Bargrove carried on their medical work there. A school was formed, of which Miss Purchas became secretary to the Headmaster after doing a year in the kitchen. She and Miss Woods were among those who taught Religious Knowledge in day school and also helped with the flourishing Sunday School. The Anglican Church (CHSKH),¹⁹ bereft of foreign personnel and funds, rose to the occasion and carried on. Its members in Shanghai sent a food parcel every month to each interned Anglican missionary, at personal risk to the senders. The missionaries' first visitors after V.J. Day (15 August, 1945) were two leading Chinese clergy, who brought to each a little money (they had none) and assurance of a place to go on their release. In a wonderful way the man appointed as camp commandant had been Japanese Consul in London. In appreciation of the help he had received there he did his best for the prisoners' comfort, and gave full permission for Christian worship, Bible classes, etc. For all that it was a day of great good tidings when their anxious friends heard of their release on the defeat of Japan. Amazingly, Miss Jennings was permitted by the Japanese to continue her work for the duration of the war, mothering her orphans particularly at the Rural School and Orphanage at Taipo on the Kowloon mainland. During this time there was a steady stream of baptisms. Miss Tobin had a hazardous time in Kweilin, teaching and looking after refugees and orphans, in between times of dashing into the limestone cave air-raid shelters. It was a

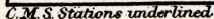
great help to have Miss Melva Shortt of the C.E.Z.M.S. (supported from England) helping her.²⁰ She managed to get home for a much needed furlough in 1940, returning in late 1941. Again she found endless opportunities for pastoral and evangelistic work. Kweilin remained in free China until mid 1944, but, on the Japanese advance, Miss Tobin was repatriated via India.

It is impossible to describe the faith, perseverance and indomitable courage of these ladies during those dreadful years. Wherever they were their example led folk to see Christ. How, in the midst of war, Dr. Haddow was able in Hangchow to cope with the largest mission hospital in the world, having 5,000 in-patients and 50,000 out-patients a year, is a mystery apart from the indwelling power of the Holy Spirit. Long afterwards Miss Bargrove summed it up for them all: "Wars and rumours of wars throughout the whole term of our service, but, withal, an amazing sense of being in the place of God's appointment".²¹

NOTES

1. Board of Missions "Reaper" December 16, 1924.
2. vide Willis Airey, "A Learner in China", a Life of Rewi Alley (1970).
3. "As it looks to Young China", Ed.: William Hung (S.C.M. 1932).
4. Quoted by F. J. Li from a student publication entitled "A Comparison between the Three Principles of the People and other Principles".
5. "Not of Gennesareth" chs. 9 and 10.
6. Reaper July 14 and September 14, 1927.
7. ibid September 14, 1927.
8. "A Foreigner in Kweilin" by Hele Caterer, ch. 7 (1966).
9. Drawn from "Captured by Bandits" by Blanche Tobin in Bay of Plenty "Times" January 7, 1929.
10. Reaper February 14, 1929.
11. vide note 8.
12. Reaper July 22, 1932.
13. Recounted in N.Z. Anglican Board of Missions Annual Report 1936.
14. Reaper October 22, 1934.
15. N.Z.C.M.S. Annual Report 1936.
16. vide note 2.
17. "Hangchow. An Epic of Christian Service in War Time" by the Rev. R. R. Williams, asst. Home Secretary C.M.S. London.
18. Letter to author February 1971.
19. vide ch. 4, p.28.
20. Later married the Very Rev. J. B. Brocklehurst, Dean of Waiapu.
21. Letter to author May 10, 1970.

India – South



The War left India in a very disturbed state. The demand for self-government was increasingly heard. No one can accuse the British of not wanting to give it; it was merely a question of timing. But the years between were difficult for those who were anxious to preserve good relationships. It is noteworthy that independence and union in the Church preceded the same in the political sphere.

As far as South India is concerned we must go back to about 1860. At that time the Rev. F. W. N. Alexander and his wife were doing great work in and around Ellore (now Eluru). Their labours helped to start a mass movement to Christ. In 1875 they visited Australia for health reasons. In Caulfield, Melbourne, they met the Rev. H. B. Macartney, in whose parish, a few days earlier, a Miss Sarah Davies had been set aside for missionary service at a consecration meeting. As a result she went back with the Alexanders to work in Ellore—the first Australian to go out as a foreign missionary: Australian, that is, by domicile, for she was in fact New Zealand born, her parents having been missionaries to the Maoris. This was very much a question of large oaks growing from small acorns. The acorn was the visit to Melbourne in 1867, also for health reasons, of George Maxwell Gordon, a C.M.S. missionary in Madras. As a result of his talk to a girls' school a girls' Association had been formed to pray and work for the children of India. By 1875 they were sending £450 a year, which supported 111 boys and girls in South India, as well as various workers. Sarah Davies' interest in missions had begun in that Association. As usual God's timing was perfect, and the time of her dedication coincided with the Alexanders' visit. The following year her brother joined her. From Macartney's parish seven missionaries were sent out in seven years.'

In 1880 Miss Davies married John Cain, the great missionary to the Koi tribal people, who was centred on Dummagudem. On their honeymoon in Ceylon she noticed some women doing lace work. She immediately saw the possibilities, learned some stitches, copied some patterns, and taught them to the schoolgirls on her return. The effect was astonishing, and the project became a big money earner. Year by year they won medals for their work in the All-India exhibitions. They even had an agency in London, and their lace was used by royal brides and royal babies. At one time it supported the whole mission of 3,000

people. As a side effect it taught them to keep their hands, and the rest of their bodies, clean. It also so encouraged literacy that, by 1927, 95% of the confirmation candidates could read.² This is mentioned in some detail because of later N.Z. connections both with Dummagudem (already visited by Miss F. Smith) and with lace making elsewhere. It also proves the worth of children's associations such as Y.P.U.

To revert to Miss Smith, the years 1921-22 were marked by serious famine, for the relief of which N.Z.C.M.S. sent considerable sums of money, more than sufficient to buy her a bullock cart. She mentioned that many children were coming to school faint with hunger and almost naked. She was able to give them a weekly ration of grain. By this time the lace industry had spread to Khammamett, where she was stationed, and did much to relieve the situation. Bishop Azariah, when in New Zealand in 1922, spoke most highly of her work, but expressed concern at the condition of her eyes, as she was losing her sight. In 1924 she had a major operation in England, only the second of its kind to have been performed there, and by 1925 was back in Ellore with her sight restored. In the C.M.S. reports of 1926-27 she is shown as having most effectively reorganised the schools, as well as supervising much of the Mothers' Union work. Of this latter she wrote enthusiastically of the training given to the wives of the Indian clergy by Mrs. Azariah. After a 26-mile journey in appalling conditions to Vernalapalli, where no European woman had ever taught before, but where she found 80 M.U. members gathered for a three-day conference, she wrote, "Finding a M.U. centre like this out in a lonely forest pastorate makes one realise how much Mrs. Azariah is doing for the Telugu Church by her training of the wives of Divinity students. There is such a difference between these young women, who have had the Dornakal training, and the untrained wives of the elder clergy".³ Towards the end of 1928 she had to be away for some months in the hills because of a breakdown. Mercifully, just before this, she was joined by Miss Zaidee Sowry of Palmerston North, sent out for C.E.Z.M.S. by N.Z.C.M.S. Miss Smith had for years begged for a younger co-worker and her prayers were now answered.

To understand something of the growth in the diocese, one turns to a report by Dr. Westcott, Metropolitan of the Anglican Church in India. He stated the following:—

"In 1894 the Anglican adherents numbered	22,356
" 1904 " " " "	37,917
" 1914 " " " "	57,555
" 1924 " " " "	132,227

This shows that the last decade has seen a harvest of 74,672 souls. This rapid growth pales into insignificance when compared with that of last year (1924), when the harvest was the record of 17,176 souls. This increase probably exceeds that of any Anglican diocese throughout the world".⁴ By the time of the Silver Jubilee of the diocese in 1937 the Anglican population was 220,000, of which 75 % were in the C.M.S. area. The secret, of course, lay in Bishop Azariah's insistence of making *all* his lay people active witnesses. "From the outset the privilege of spreading the Gospel has belonged . . . to the ordinary Christian laymen and women, who have believed, and loved, and carried on their belief and love to others. In recent years the greatest aim that this diocese has set before itself is that every Church member should feel it his duty and privilege to carry the Gospel to those around him who as yet know it not. One of the chief weeks in the year has been the Week of Witness . . . The aim and hope is that during this week every man, woman and child shall go to the people round about and bear a definite witness from personal experience . . . This summer in the Kistna Archdeaconry alone 20,000 persons, of whom 19,000 were ordinary lay people not in the employ of C.M.S. went out to bear witness during the week"⁵ In addition to this, in 1929 he took the unusual step, for those days, of ordaining five honorary clergy, i.e. deacons who remained in their normal vocations but gave valuable help in their parishes, particularly in helping at the Holy Communion—numbers at major festivals being enormous. Four of these men were High School teachers and hostel wardens, the fifth was a farmer.⁶

During 1925 the Board of Missions sent out Miss Thyra Richter to the Dornakal diocese as "its own missionary". This was a peculiar arrangement, one which had never been envisaged when the Board was formed, and for which it had no proper facilities. She had in fact applied to C.M.S., but the Board decided to send her as their own. For all that, she had to receive her outfit allowance from the C.M.S. and to work in the C.M.S. and C.E.Z.M.S. setting, first at Masulipatam, and then, after a dangerous illness, at Khammamett. In 1928 she married the Rev. E. Evitt, an English

C.M.S. missionary in that place and so ceased to be on the strength of the Board. She was succeeded in 1930 by another Board missionary, Miss Margaret Young of Hamilton, who started the Diocesan Girls' High School at Bezwada in 1931 with 31 girls and an all-Indian staff. She laid good foundations for the future.

Meanwhile Miss Sowry was learning the language and lightening Miss Smith's load both in the schools and in visiting with Bible women. In 1931 she resigned from the C.E.Z. and joined N.Z.C.M.S. in order to accompany Miss Smith when they were transferred to Rhaghavapuram to work amongst caste people. Life seems to have been strenuous for them, as much of it consisted in camping in the surrounding villages. As a result Miss Sowry had to return home on sick leave in 1933. By the time she was fit to go back in 1934 that grand old warrior, Florence Smith, had had to be invalided home finally. She had given 35 years faithful service under most trying conditions. She still managed to keep in harness by being honorary secretary of the M.S.L. from 1935-43, after which failing health precluded her from continuing. To the day of her death in 1960, she kept a lively interest in C.M.S. work both abroad and at home. Miss Sowry returned to Ellore, engaged chiefly in Mothers' Union work. In 1935 she went back to the caste people in Rhaghavapuram, where there was considerable encouragement, despite the most primitive means of transport. Next she returned to school work at the Alexander Memorial School, Ellore. There she was thrilled to entertain the Maori Bishop, F. A. Bennett, who was the N.Z. Anglican delegate to the International Missionary Council in Madras at the end of 1938. He also attended the consecration of the Dornakal cathedral.

After furlough in 1940 Miss Sowry was posted to Dummagudem. The district was 250 miles by 50, with 5,000 Christians in scattered villages and with only two clergymen to administer the Sacraments. Apart from itinerating in the villages she worked in the Girls' School and hostel. However dengue and malaria fevers forced her to return to the healthier climate of Bezwada in 1943, and then back to take charge again of the Alexander School in Ellore, with its 150 boarders. Unfortunately her health gave way and she retired in 1946, much missed by adults and children alike. She died in 1968, after years of suffering born in a Christlike spirit, and left her house and all her financial assets to N.Z.C.M.S.

In 1935 Miss Elva Reynolds, M.A., of Auckland, who had been teaching at the Hukarere Girls' School, Napier, was accepted as a "missionary of the N.Z.C.M.S. to be supported by the English C.M.S.", and posted to Bezwada. Shortly afterwards an Irishman, the Rev. A. H. Jackson, D.C.M., M.M., formerly curate to the brother of Bishop A. B. Elliott (Assistant Bishop of Dornakal), was posted to the same city. She had to return home in 1937 for health reasons, going back to India in late 1939. In 1940 she was once again invalided home, where she resumed teaching until her health was better. Evidently it was more than medicine she needed for, the following year, Henry Jackson took his leave in New Zealand and married her. Because of shipping delays they could not go back until the end of 1942. In the interim he acted as Vicar of Papatoetoe, and Mrs. Jackson presented him with a daughter. During this time the Ross Reynolds Memorial Hostel was built at Nandigama, about 40 miles from Bezwada. Ross was Elva's brother. At the age of 7 he said, "I know that the Lord Jesus is my Shepherd, and I am His Lamb and can never fall from His hand". As soon as he began to earn he put aside one-tenth for God's work. When, at the age of 17 he was killed in an accident, his parents gave his savings to the diocese of Dornakal and with them this 40-boy hostel was built: another link with New Zealand⁷. On the Jacksons' return he took over the district of Khammamett, while she supervised the schools. In 1945 she was appointed a member of the advisory council on education to the Minister of Education in Madras.

The record of their time in India is written in a most entertaining book called "Never a dull Moment".⁸ She gives a vivid word picture of life in those parts, and particularly of St. Mary's school which, when she first went there in 1943, was for primary children only. She had a proper Kiwi flair for improvisation, whether it was in designing cheap school uniforms or in producing visual aids for teaching. She discovered that the children learned everything by rote. In one village school she asked a boy to read—he did, but without looking at the book, which the teacher was holding! She developed a system of word and picture matching cards, though the cards might be drawings on palmyra leaves. When her husband arranged study schools for teachers they asked her to put her methods into writing. So, in Telugu, she wrote "Suggestions for Teaching Number", and then "Learning Tables". This led on to her

running a teaching school with the help of Jeevamma, the head mistress, and Kanthamma, the infant mistress. These ideas gradually won their way, and, whereas the Indian government reported after its first five-year plan, "Our primary schools are so bad that there is no point in increasing the number of them", now St. Mary's was so good that it was upgraded to a Middle School. N.Z.C.M.S. was able to help with finances for a proper hostel building.

Elva Jackson also had a deep understanding of the physical needs of her pupils. The area was poor, and methods of feeding and sanitation were primitive in the extreme. She had loved home science when she was a school girl, so had sound ideas about diet. While plenty of research was done on government level, little had percolated down to the masses, and many of the suggestions were too expensive. By finding edible green leaves and grasses, growing vegetables, stopping them pounding all the goodness out of the grain, and so on, she soon had her 100 boarders improving in health. Milk powder was sent by C.O.R.S.O., which was a blessing not only to the school but also to the villages which Canon Jackson visited. Likewise, in health matters, she completely reversed local customs. Whereas the Hindus sacrificed to the goddesses of smallpox and cholera, she and other members of the Church got the Christians to accept regular inoculation, hookworm medicine, paludrine for malaria, etc. She visited Sevagram, Mr. Gandhi's ashram, several times, discovered he had some good dietary ideas and also copied his compost latrines. Later she started a small poultry farm at the school. She also taught the older girls baby care by taking in an orphan whom they looked after. All of this shows the practical nature of the Gospel in bringing wholeness to the whole man and meeting his needs at every level.

Canon Jackson had charge of the pastoral and evangelistic work, and exercised a profound influence on the diocese. Not least effective were his weeks of witness in Khammamett itself. The Christians invited their Hindu and Muslim neighbours, as many as 400 coming at one time. The school children also took part in such witness. Both Henry and Elva wrote tracts which were widely read by non-Christians. In 1955 they were asked to take charge of the co-educational High School at Dornakal, which had fallen into a rather bad state. In no time, thanks to putting spiritual things first, it was once more progressing. Within

three years there were 350 on the roll, of which 136 were boarders. Many of these young folk, having come to a personal commitment to Christ through Bible Class, the annual Children's Mission, etc., went on to become the presbyters, evangelists, teachers, nurses and evangelists of the Church. It was a sad day for the diocese when, in 1959, the Jacksons had to retire through ill-health.

Meanwhile, further additions to our strength had come forward. In October 1940, Miss Myrtle Feickert sailed to help Miss Young at the Dornakal Diocesan Girls' High School at Bezwada. In May 1942 she took over as acting-head during Miss Young's sick leave. The latter never returned, so Miss Feickert was appointed Head in 1944. Bishop Azariah died in 1945, on January 1st, and it was decided to name the school after him, as well as adding to it a Teachers' Training College. Apart from the Bishop's evangelistic zeal his other great contribution to the Indian Church was in helping to initiate the Church of South India. It did not, in fact, come into being until 1947 but, before his death, he knew that his dream was about to be realised. With the resultant increase of dioceses Bishop Elliott, who succeeded Azariah, remained as Bishop of Dornakal, but lost Bezwada to the new diocese of Kistna, or Krishna-Godavari, a title taken from the two great rivers which form its western and eastern boundaries. However, as the school had taken on the name "Azariah", New Zealand could feel that it still had a real share in the work he had inspired.

To add to our connections, Miss Molly Mullan, M.A., of Westport, who had been teaching at the Diocesan Girls' School in Hamilton, went to join Miss Feickert in 1947. The latter must have been making considerable impact, as the Board of Missions referred to "our redoubtable Miss Feickert and the great work she is carrying on".⁹ But missionary activity is full of surprises, and the writer of that note had failed to take Cupid into account. In August 1948 Miss Feickert married the Rev. Robin Budgett of the English C.M.S., who was stationed at Khammamett, so she came under the Parent Society. In 1949 he was taken seriously ill with heat stroke and had to be invalided home to England permanently. This left her assistant, Molly Mullan, with no help at Bezwada. Although they were still quite close, till the Budgetts left, communication was made extremely difficult by the crisis of "Partition". This was

the dividing of the sub-continent into the Muslim State of Pakistan and the secular, though predominantly Hindu India (or Hindustan). As Khammamett was in the Muslim Nizam of Hyderabad's State, things were not very safe for a time. A further difficulty was a 16-hour long cyclone which hit the district, doing vast damage and killing hundreds of people. The school buildings were badly hit, but mercifully no children were hurt. N.Z.C.M.S. was able to provide funds to rebuild a classroom. This area is prone to such occurrences, as well as to very heavy monsoon rainfall which frequently brings flooding.

Partition seems the obvious place to end this section. The story resumes in chapter 15.

NOTES

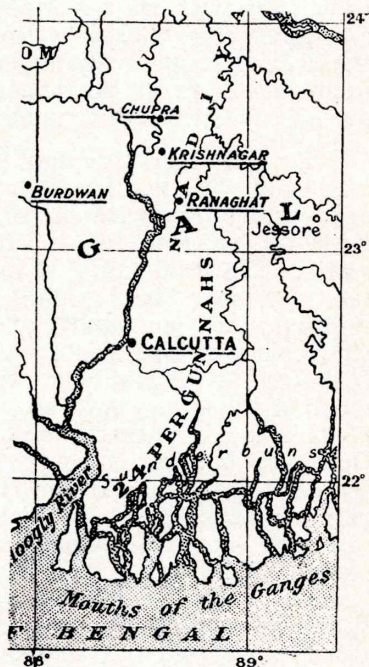
1. C.M.S. History vol. ii. p.408, vol. iii. p.184, and "The C.M.S. Telugu Mission", by F. F. Gledstone p.37.
2. Gledstone p.38.
3. Reaper, October 14th, 1927.
4. Quoted in Reaper of October 14th, 1926.
5. Gledstone p.82.
6. Reaper, September 14th, 1929.
7. Account by Miss Margaret Young in the "Mass Movement Quarterly" 1942.
8. Highway Press, pub. 1956.
9. Reaper, December, 1947.

Chapter 9

India – North (1)

A. Ranaghat

The vast diocese of Calcutta, which originally consisted of the whole of India, Ceylon and Australia when it was founded in 1813, welcomed its first N.Z.C.M.S. missionary in the person of Miss Vivienne Opie in 1920. By this time it had shrunk in size to comprise only the states of Bengal and Bihar. The mission station at Ranaghat was started as an independent family mission by Mr. J. Monro, C.B., who had been in the Bengal administration, and later became Chief Commissioner of Police for London. On his retirement in 1893 he returned to the Nadia district of Bengal and opened a hospital in this place. On his return to England in 1905 he transferred this highly successful medical mission—its buildings, plant, his son C. G. Monro, who was both an ordained clergyman and a qualified doctor, and two ladies—to the English C.M.S. Dr. Monro left in 1911 and doctors from Australia and Canada took over.² It is of further interest to note that Mr. Monro was a grandfather of Bishop Stephen Neill.



Although the town is called Ranaghat, the hospital and its surroundings, including the church, was given the name "Doyabari": Doya meaning "Mercy" and Bari "Home".

How much more intelligent than some of our prosaic English or saintly names, and more in keeping with the Maori method of picturesque description. There were two hospitals—a general one which rose from 40 to 200 beds by 1947 and a small, women's one. By that year it was the largest hospital in Bengal, dealing with 1,000 out-patients a day. One man who left his mark was the Rev. R. Cooper, who came out from England in 1903 as a compounder. He was later ordained and ministered to the English speaking railway community at Kanchrapara for many years. He had great general knowledge, and it was he who rebuilt the hospital quarters from "kacha" (mud and straw) to "pakka" (brick). He was also chief electrician and property manager. His medical knowledge was such that, after his retirement, he continued to run a daily dispensary until a few months before his death in 1965.³

By 1923 Miss Opie had passed her language exams and was busy with her nursing work, as well as seizing every opportunity to preach the Gospel in the dispensary (at one time the largest in Asia) and in the numerous out-stations. In 1928 and 1930 we read of her doing evangelistic tours by river boat. Concerned at the adulteration of the milk and the poor quality of the food in the men's hospital, she took over the feeding arrangements in 1927, much to the doctor's satisfaction. In 1928 New Zealand provided much of the money for a new ward in the women's hospital; it took 981 in-patients in its first year. Meanwhile Miss Opie had become Nursing Superintendent—a task which included training nurses. In 1939 they were faced with retrenchment. This would have affected those nurses and orderlies who, for Christ's sake, had broken the old caste rules by following the European staff in performing "menial tasks" such as handling bedpans, etc. "All things whatsoever we ask in prayer, believing"⁴ were the words she rested on. Supporters in New Zealand sent £300 over and above their 117% quota. She felt strongly the need for good Christian nurses, a difficult matter when the Bengali looked down on them. However, during the War she mentions training men for men's wards as well as women for both men's and women's.

In November 1947 three missionaries were murdered at dinner. They were Dr. M. A. Hatt and two nursing sisters. No one has ever discovered the motive. Mercifully Vivienne Opie was on furlough at the time. She re-

turned to India in 1948 and soon after, at the request of the local people and the staff, she reopened the Women's Hospital with 40 beds, while the Government rented the Men's Hospital as a General one. As late as mid-1950 she wrote, "Bengal is a sad place in these days, and Ranaghat, being near the border of E. Pakistan and W. Bengal and being an important railway centre and junction, bears much of the burden of thousands of refugees passing in and out of Pakistan. There were thousands without home or work, but everywhere the missionaries were welcomed. 'Don't talk to us about health', said a group of Muslim listeners to a Ranaghat nurse. 'We are not interested in that. We are facing death; talk to us of God and Jesus Christ'."⁵ This was the fruit of Miss Opie's courage in coming back and of her faithful witness.

In 1951 Miss Elizabeth Purchas from a well-known Christian family from Christchurch went to join Miss Opie, with a view to taking over from her. The latter had twice deferred her retirement, and finally left in September 1955, after 36 years service there. As can be seen in the chapter on Ceylon, she went to help her sister Rita there for nearly a year and they came home together. In 1951 Dr. Kathleen Ghose was the doctor, and the three were busy in rebuilding the work. This included the opening of a small hospital and dispensary at Baraset, seven miles to the north, and a maternity hospital 70 miles away at Shikarpur. The latter was under Mrs. Olive Robinson, a fine Anglo-Indian Christian. In 1954 Dr. Beatrice Aaron, an Anglo-Burmese, became Medical Superintendent. She had a strong Christian faith, which was shown in her intense compassion for the local people.⁶ In 1955 she was joined by Dr. Agnes Flewett of English C.M.S., thus giving the hospital a full staff for the first time since its reopening. In one of her closing letters Miss Opie had mentioned the need for more bed space, possibly by closing in some of the verandahs. "It is out of the question to put patients with babies on the open verandahs because of jackals".⁷ In the same letter she mentioned that Sister Purchas had taken over the Sunday School, and would replace her as Church organist. With Miss Opie's departure we can close this section of Doyabari until a later chapter.

B. Chapra

In 1929 John E. Jones came to New Zealand to farm, but all the while felt a strong call to missionary work.

After four years' dairy farming he entered St. John's College and was then ordained by the Bishop of Wellington, who refused to let him go overseas for another four years. On the arrival in 1936 of his successor, H. St. Barbe, Holland, who had been Home Secretary of C.M.S. in London, things moved quickly and he urged Mr. Jones to put in his application papers. Having been curate at Master-ton, he was made priest-in-charge of Hunterville for three months while the Bishop conferred with England. Although he had applied to N.Z.C.M.S., it was decided to send him out under the Parent Society, as he was to replace G. F. Cranswick (later Bishop of Gippsland, Australia) who was supported by the parish of West Ham, London. He duly left for Bengal, in 1937, going via West Ham which took him on as its own missionary. He was posted to Chapra in the Nadia district and north of Ranaghat. This area had had a mass movement as a result of the work of a German missionary of C.M.S., the Rev. W. Deere. He baptised his first five converts in 1833, and the mass movement took place in 1838-40 with 3,000 baptisms. A hundred years later the Church in Nadia was described as being in a "deplorable spiritual condition".⁸ The reasons were due to the size of the diocese, the fact that the bishop was also Metropolitan of India, the inexperience of the clergy, few of whom had worked outside Nadia, not to mention their poverty which forced them to engage in agricultural work, and the ineffectiveness of the District Christian Council. The eventual result of the commission which inquired into this was the creation of the diocese of Barrackpore in 1955, of which more anon.⁹

Mr. Jones became District Missionary at Chapra, with charge of the King Edward Middle English School, which had agricultural extension classes and a model farm. While the school had very good relations with the Church, and provided leaders for it, the parents were more keen to get their children white collar jobs than for them to work on the land. On return from furlough in 1944 he raised it to High School level. This area was badly affected by war shortages and crop failures so, in 1940, he cut his salary by half. This noble effort resulted in his being hospitalised in Doyabari with malnutrition. In 1943 he came home on furlough and married Miss Anne Huston. On their return he added to his duties by taking on the Teachers' Training School and an Industrial Training Centre (both of which were phased out because of government alternatives), as

well as a Child Welfare Centre and the secretaryship of a group of Christian weavers' and widows' industries. However, he managed to get a fine Indian Christian principal for the High School, Sri S. B. Mundle, B.A., B.T.

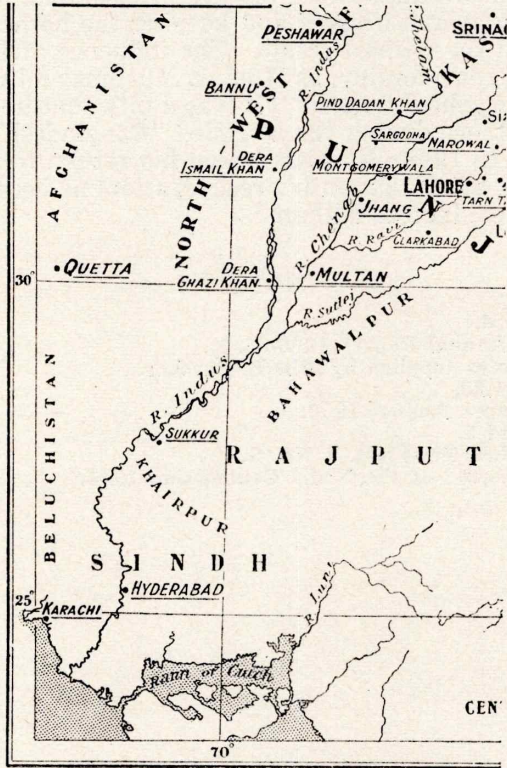
In 1947, at the time of partition, this area could have gone to East Pakistan: in fact the decision was not made till four days after the rest of the country had been decided. Feelings ran pretty high and could have led to bloodshed. Mr. Jones was elected secretary of the Peace Committee to ensure a smooth take-over from the British, and, by making the opening speech himself and keeping the hotheads quiet, he achieved the desired result. The influence of the School also helped considerably, as Hindus, Muslims and Christians had all been school friends. (It was a pity that he could not have been there during the so-called "Bangladesh" troubles in 1971). In 1948 ill-health forced his return to New Zealand where, after 12 month's recuperation, he became vicar, first of Patea, then of Eltham.

NOTES

1. vide ch. 6.
2. C.M.S. Annual Report 1905-06.
3. From notes supplied by Miss E. Purchas.
4. Matt. 21.22.
5. The Reaper August 1950.
6. vide note 3.
7. N.Z.C.M.S. News vol. 1 No. 2.
8. Draft Report of the Nadia Commission 1944.
9. *ibid.*

Chapter 10

India – Sind



The Sind Mission, founded in 1850, to which the Rev. Frank Long was posted in 1921, consisted of three stations: Sukkur (with the medical outpost at Shikarpur, begun and served by Dr. Henry Holland of Quetta), Hyderabad and Karachi. The Rev. Philip Ireland Jones, son of F. Ireland

Jones the missionary in Ceylon,' had moved to Karachi in 1912 from Lahore, after having been secretary of the Punjab Mission. He created a considerable revival of interest after that town had been through lean times. At this stage it was a small trading port, but had begun to grow rapidly after the conquest of Sind by Napier, the stationing of British troops, and its use during World 1.² He was joined in 1918 by New Zealand born the Rev. F. J. Snee (assistant curate All Saints', Nelson, 1899-1901) from Amritsar, but both left when Mr. Long arrived. To help him, both in the pastoral work and in the C.M.S. High School he had the Indian headmaster, the Rev. D. Baldev, a catechist, a colporteur, and some keen Christian teachers for the 574 pupils. It was evident that Mr. Long was not keen on being tied down to institutional work, for he was soon busy street preaching. Not that the school was neglected, and despite the fact that the two C.M.S. primary schools had to charge fees they had a combined roll of 400. He also gave much time to training teachers, who were allowed to sit the government exams and get certificates. A dismissed Hindu master from the High School attacked him in the press. Mr. Long used the opportunity to preach the Gospel through his replies in the newspaper. Although not reporting any spectacular evangelistic success, there was a steady stream of genuine converts, both Muslim and Hindu. A visit by Sadhu Sundar Singh in 1922 led to a deepening work of the Spirit among many Christians.

Mr. Long came home on leave in late 1925 and was employed by the Board to foster missionary work in the Auckland and Waikato dioceses. Although wanting to return to India, he was prevented by health reasons and retired in 1927. One useful side effect of this was that arrangements for the education of missionaries' children, home allowances, medical treatment and so on, were put on a much more businesslike footing.

New Zealand's connection with Sind was far from ended, for the Rev. H. F. Ault from Christchurch had already been accepted and had gone to London for training. He arrived in Karachi in 1928. Shortly afterwards Mr. Snee returned as senior missionary, so now there were two "Kiwis", and both connected with All Saints', Nelson, as Mr. Ault became vicar of that parish in 1952. Before long another was added to their ranks in the person of Miss Zeta Hurley, who became Mrs. Ault at the end of 1929. Mr. Ault's flair for writing began to blossom at this time, and

he edited a paper called "The Way" published in English and Sindhi.³ He passed his exams in Sindhi and Urdu very quickly, and was soon engaged in evangelistic outreach all over the city, as well as in teaching in the High School. Within a few months of arrival his wife was teaching in the Sunday School in Urdu. He anticipated Church Union by a generation by receiving permission of the Bishop of Lahore to officiate at the Presbyterian Church during its minister's furlough. This resulted in most effective combined evangelism. By 1930 he was in charge of the station as Mr. Snee went on furlough and did not return.

In 1931 the Rev. Wilson Cash, General Secretary of the English C.M.S. (and later Bishop of Worcester), visited New Zealand. The effect on this land is summed up in the words, "The memory of the stirring appeal of his addresses and how he called us to a wider vision and a fresh dedication of ourselves to the service of our Lord and Master will be with us for many years to come".⁴ But the main purpose of his visit was to suggest that we assumed responsibility for the Sind Mission. Already, because of his efforts, Australia had taken over the work in Central Tanganyika. In view of our financial stringency this was not possible then, though eventually came about in the N.Z.C.M.S. Jubilee Year, 1942. However, while not taking it over in its entirety in 1931, N.Z. did what it could to send reinforcements. In 1932 Mr. Ault was joined by the Rev. C. W. Haskell. He in turn was joined by Miss Edna Flatt of Nelson in January 1933 when they were married. This lifted a great burden from Mr. Ault's shoulders, particularly in running the school. Tragically, on their way home on furlough at the end of that year, both Frank Ault and his baby son, Peter, contracted diphtheria on board ship. His son died and he himself only just pulled through. This prevented his return. However he had made a big impact in a short time, and, apart from his presence there, it is unlikely that we would ever have taken over that field. He has continued his close interest ever since, being a member of the Executive 1940-'59, elected a Vice-President in 1960, and serving on the Executive in that capacity until 1970.

Charles Haskell, Yorkshire born, but brought up first in Christchurch and then in Westland, has the typical Kiwi ease of fitting into any situation. After working as a saw-miller he applied to C.M.S., having first had his call to missionary work at the age of 14 through reading the

C.M.S. magazine "The Round World". Then came two years as Stipendiary Lay Reader at All Saints', Nelson. Here he did much for the young folk (including the girl he was to marry later on!), and also developed his considerable prowess as a cricketer, being one of the founders of the Y.M.C.A. cricket club. After training at College House, Christchurch, he was ordained and served as curate in the parish of Ashburton. Here he had in his Bible Class Dick Carson, who later was to join him in Sind. He has recorded his own story vividly and amusingly in "A Sinner in Sind", much of which was illustrated by Mr. Carson.⁵

On arrival in Karachi he was appointed vice-principal of the High School. When the Aults went on leave he became acting-principal, anticipating their return after some months. He had no teaching experience, and now found himself Principal of this school for seven years and, after that, of the Karachi Grammar School for another 14! In both his success was tremendous. Being a teacher in the East is somewhat different from the same job at home. His tales of attempted bribery, cheating and falsification of results are typical of a society which believes that the end justifies the means. Mission schools have done much to inculcate the virtues of honesty, hard work and fair play. The greatest of all the High School pupils was Mohammed Ali Jinnah, the founder of Pakistan. He was there, of course, some years before Mr. Haskell's time, but the latter knew and admired him and says he was a man of utter integrity. At the other end of the social scale was his Christian sweeper. "A visitor, who was an excellent judge of character and who knew India well, said that if he ever felt called to paint a picture of Jesus, it would be our sweeper whom he would use as a model".⁶ This man later became a Bible Society colporteur.

During his 23 years in Karachi Charles Haskell had ample opportunity for cricket. He trained his school teams, umpired big matches, commentated for Radio Pakistan, was convenor of the Pakistan schoolboys' selection committee, and captained a Karachi team. Pakistan cricket owes a lot to him. Through it all he was teaching fair play, good sportsmanship and the other characteristics which stem from manly Christianity.

On the Aults' departure not only did he become Principal of the C.M.S. School, but also head of the whole Mission. Then, in 1934, the Indian pastor of Christ Church,

Karachi, was transferred, so Mr. Haskell took his place. He was never officially appointed, but held the position for 14 years. In order to fulfil his responsibilities he had to learn the difficult Sindhi language, and also the comparatively simpler Urdu. He became proficient in both, and had much to do with the translation of the Scriptures and tracts into Sindhi. He also published a comprehensive Grammar of the Sindhi language, which subsequent missionaries have found particularly helpful. Sundays demanded a Sindhi sermon in the morning and an Urdu one at night. From 1933-37 he was greatly helped by Bakht Singh, a former Sikh who had been converted during a voyage to Canada. He read a notice saying that Divine Service would be held in the first class dining saloon; so he went to it—not because he wanted to attend the Service—but because he wanted to see the first class saloon! God spoke to him there, doubtless building on his knowledge gained in a mission school, and he became a radiant Christian. He came to Karachi to win his sister to Christ, and lived for four years with the Haskell's. He led many others to Christ, and was of vital help in building up the congregation. There were cottage meetings, open airs and visits to the furthest parts of the parish, which was then 160 miles away (in 1940 it was 450 miles long by 100 broad). Bakht Singh has become one of the outstanding Christian leaders in the sub-continent today, and is responsible for untold numbers of converts.

To add to his duties, Mr. Haskell had to minister to a large number of refugees flooding into Karachi from Quetta after the 1935 earthquake in which 30,000 people died. He also had charge of the Church Mission Press, which in one year alone printed 60,000 books in Sindhi, and engaged in fruitful newspaper evangelism. This Press, founded in 1939, and the carpentry school which started in 1937, both provided work for the Christian population. In the parish during 1935, 126 people were confirmed and 40 new Christians baptised. The church could not accommodate the congregation, and often 50 folk had to sit outside. Mr. Haskell proposed extending the building at a cost of £1,500. The average income of the 100 families on the roll was 25/- a week; yet they collected that huge amount in 2 years. All the additional furniture was made by the boys in the carpentry school. Apart from those able to attend church, there were also large numbers of sweepers for whom week-night services needed to be arranged in their homes. In

the areas around Hyderabad and Sukkur considerable stirrings of interest among the tribal people had been reported by Mr. Ault in 1932. It was the year when the Lloyd Barrage across the river Indus at Sukkur was completed. This, one of Britain's greatest gifts to Sind, opened up $5\frac{1}{2}$ million acres of land for cultivation. The rivers of Living Water were about to coincide with this, as will be seen in chapters 17 and 22.

In January 1934 Miss Marian Laugesen of Christchurch went to the C.E.Z.M.S. High School at Hyderabad. She had already applied to C.M.S., but the Principal, Miss Ward, was in such need of help that C.M.S. agreed to send her immediately, suggesting that two years there would be equivalent to normal training. The following year she was joined by Miss Frances Turner, but in 1936 she went to do evangelistic work at Sukkur and became a full member of C.E.Z.M.S. Later, Miss Turner joined the C.E.Z. orphanage at Karachi. They remained closely connected with our Society and were considered part of the N.Z. team. Eventually the C.E.Z. and C.M. Societies were merged into one. Meanwhile the male side received much needed help in the person of the Rev. S. N. Spence from Auckland who left for Karachi at the end of 1936. Yet another man was added by the sailing in December 1939 of the Rev. R. A. Carson.⁷ He was already engaged to Molly Wilkes but, because of the war, it was not until April 1944 that she could get to Karachi for their wedding—after a six-year engagement!

In 1940 Mr. Haskell became Principal of the Grammar School and Mr. Spence of the High School. The latter had been founded in 1846 by a British officer, Captain Preedy, who opened it for Indian boys. On leaving the country he handed it over to C.M.S. The former was started a year later for English-medium teaching and was in the cantonment area. It is a diocesan school, the chairman being the bishop of the diocese and the secretary the vicar of Holy Trinity Church. This latter post has been held in recent years by two New Zealanders, the Rev. S. N. Spence and the Rev. K. Gregory. When Mr. Haskell took it over the roll was 333; when he left in 1955 it was 1,000. Because of the cosmopolitan nature of Karachi, especially when it was the capital of Pakistan, there were children attending from 35 different countries, besides many Anglo-Pakistanis. It is co-educational and has very high academic and sport-

ing standards. The son of Pakistan's first Prime Minister, Liaquat Ali Khan, secured a Distinction in Scripture in the Cambridge School Certificate in 1955. In 1942 an old boy, Col. Arthur Cumming, was the first man to win the V.C. in fighting the Japanese. Meanwhile Mr. Carson had become chaplain at Drigh Road, Kiamari and Manora, all of which had armed forces camps as well as Indian Christians. He was helping at Christ Church, was in charge of the Mission Press, and was also taking what nibbles he could at work in the far-flung villages.

This village work had been undertaken by various people, not least by Miss Dorothy Langdale-Smith of the C.E.Z.M.S. in Karachi. During the winter she did itinerant evangelism in many areas of Lower Sind. Now she was able to pass on her experience to a man on whom the Lord had evidently laid His hand for such work. Despite all his other commitments Mr. Carson found himself increasingly drawn to these people and began a ministry among them, the effect of which is still being seen today. Initially he found himself amongst Urdu-speaking Punjabis, who had come south for agricultural work in the newly opened up land. To get to them involved a 130-mile train journey, followed by at least a one-hour's bus trip over deeply rutted, dusty roads (once he travelled in a taxi holding 18 people plus baggage), then a four-mile cross-country walk. To vary it the last stages might be by unsprung bullock cart or very springy camel. His experiences make fascinating reading.⁸ Two extracts must suffice: "The third-class carriages make no concession to comfort; the seats are bare boards, with a moulding running along at window height calculated to counteract any tendency to rest a weary spine. Fortunately, we third-class passengers are firm believers in the virtues of fresh air, even if it is usually enriched with a copious admixture of the fine powdery dust of which the plains of Sind are composed. Owing to the extreme heat, we all sweat copiously, providing an excellent "base" for the free face powder so generously supplied by nature. They say 'one touch of nature makes the whole world kin', and it is difficult to distinguish Pakistanis from Europeans by the time we have travelled for an hour or two. This may be all to the good, if it makes conversation more easy and natural, and these long train journeys lead to many an interesting contact". A thoroughly Pauline sentiment! The other quotation refers to a camel trip he did, when he and a catechist shared one of these beasts. The other one was

barely broken in, so the two drivers felt it unwise for them to ride it. It immediately bolted. "It must have been a good ten minutes before they came into view again; it was only with the greatest difficulty that the reluctant beast was brought back, fighting, snarling, swearing, to where we were plodding sedately along. The two 'Jats' judged it better to keep behind our mount, to prevent theirs from bolting again. It was a fearsome spectacle, with head pulled right back almost to his hump, eyes flashing, and great discoloured teeth continually gnashing within inches of my anatomy, as I occupied the rear seat of the forward camel. For the whole 26 miles, and until long after dark, it did not cease to wrestle, all the time emitting that peculiar rumbling, bubbling, growling roar which is the mark of a camel in a bad temper".

In 1942 there occurred an event which proved to be of enormous significance: the gathering into the Church by baptism of the first Kohli converts. Twenty-five years later Canon Carson, recalling this, wrote, "Who knows, I thought to myself, what this day's work may lead to "9. It was a prophetic question, for the answer is—a continuing harvest of souls. But let us start from the Beginning. Some years previously a number of professional entertainers, known as Bajanias, were converted chiefly through the ministry of Miss Langdale-Smith. They were semi-nomadic and made their living by their folk-singing and dancing, as well as doing seasonal work in the cotton and wheat fields. Among them was one of their leaders, Kara who, though illiterate, learned all he could about the Christian Way. In due course he came to a little group of Kohli cultivators. This tribe is of Hindu background, and closely connected to the Gujerati speaking people from the Rann of Kutch. They are to be found scattered for hundreds of miles around Mirpur Khas, east of Hyderabad. When he came to this particular group, they were more than glad to ask him to sing accompanied by his one-stringed fiddle. The second night he came to the end of his repertoire, but they demanded more. "The only other songs I know are some Christian lyrics that the Miss-Sahib has taught us," he said. As he began to sing them a strange excitement seized the headman, Bijal. He heard for the first time of Him Who came to earth, to live and die for men, to win for them a free entrance to Heaven through the blood of His Cross. "This is what I have been looking for all my life. I know that an idol of mud,

made with my own hands, can do nothing for me", he pleaded. Kara could remember no more, but took him the 25-mile walk to Matli, where there was an Indian Christian evangelist and village schoolmaster called Master William. He was a Gujarati speaker from Bombay. Realising Bijal's genuineness, he went to his village that weekend. The Kohlis loved him, and he soon taught them some lyrics, which is the easiest way for illiterate people to learn Gospel truths. He then sent for Dick Carson to come urgently. He had a tremendous welcome, and then arranged for William, whose school was maintained by N.Z.C.M.S., to visit them regularly and prepare them for baptism.

At last the great day came. Bijal and many others were ready. Mr. Carson, who had suffered much from nominal Christians, indicated that he would only baptise the adults while the young children should wait till they could understand. There was an immediate reaction, "We could not bear to be separated from them, if we became Christians, and they remained Hindus. If you are not going to baptise our children, then don't baptise us! We could not bear the thought of being cut off from them".¹⁰ It was then he first realised the corporate nature of the life and thought of many Eastern, especially tribal people. So he obliged!

The news spread far and wide amongst the Kohli people. They gossiped the Gospel as they worked from one area to another. As Mr. Carson had passed his Sindhi exams, it was decided that he should learn Gujarati for his second language. On his visits to them his guide was either Bijal or his son Chagan, who was 14 when baptised and was later brought to Karachi for education. Later he became an evangelist, and then in 1967 was ordained, the first Kohli to enter the ministry. He is still working in that area. As far as Mr. Carson was concerned there was a set-back soon afterwards. On his return from furlough in 1947 he was asked to transfer to Sukkur, where help was urgently needed. It was also felt that, with partition, all the Hindus would go over to India. Many did, but a lot returned, and there was no missionary to keep up the momentum. Not all was lost, however, for the Rev. T. Bhagtani was appointed to supervise the village work

assisted by a few catechists. As will be seen later, fresh impetus was given and there is plenty of life among the Kohlis today.

1942, as already stated, marked the Jubilee year of N.Z.C.M.S. To mark this event a fund was set up called "The Sind Endowment Fund" in order to enable New Zealand to take over the Sind Mission. This it did, with England phasing out its grant over a period of five years as from 1943. This was a milestone in the history of the Society, for Sind now became our special responsibility. At that time the Karachi parish held about one million people, of whom 3,400 were Christians; while Hyderabad had half a million with 1,000 Christians. Thirteen Lay Agents were supported by the local Church. These facts, recorded in the minutes of the Executive on 30 September, 1943, and 16 February, 1944, are coupled with the first mention of the Rev. Chandu Ray, recently ordained and on the Karachi staff. This was the man who was to become the first bishop of the diocese of Karachi. He was a Sindhi, born a Hindu, and converted through the witness and miraculous recovery of his eyesight of George Sinker, a C.M.S. missionary in Nagpur, who was subsequently Bishop of Derby. By 1946 he had become vicar of Hyderabad, thus gaining his first insight into the Kohli work to which, later, he was to give such an inspiring lead. He was succeeded at Christ Church by the Rev. Emmanuel Mall.

It was at this time (1943) that the idea of a separate archdeaconry of Sind, with a view to its becoming a separate diocese, was first mooted.¹¹ This was remarkably far-sighted, for at that stage there was absolutely no idea of the creation of the State of Pakistan. In fact, the archdeaconry of Sind and Baluchistan was created, coming into being in November 1946, nine months before Partition. The first archdeacon was the Ven. W. P. Hares, who had already served for 43 years in the Punjab.¹² He undertook to perform this task for three years only, until his retirement; and N.Z.C.M.S. agreed to pay his stipend. So it came about, in the purposes of God, that an instrument was forged which was to take the Church through the birth-pangs of a new nation, and so pave the way for indigenous leadership.

NOTES

1. vide ch. 11, note 3.
2. For the story of its founding see article "A Quaint Eastern Quarter" by Prof. Adrian Duarte, D.Litt. in "The Tourist World", vol. 1 No. 3, April 1961, published by the Tourist Bureau of Pakistan.
3. See also "The Nelson Narrative" and "The Centennial History of All Saints' Parish, Nelson," both quoted in ch. 1.
4. N.Z.C.M.S. Annual Report 1930-31.
5. Pulished August 1957.
6. ibid p.66.
7. See early part of this chapter.
8. Written in instalments in Nelson diocesan magazine "The Witness" during 1960.
9. West Pakistan News, July 1967.
10. ibid.
11. N.Z.C.M.S. Annual Report 1943-44.
12. The Reaper October 1946.

Chapter 11

Ceylon

The story of early missionary work in Ceylon can well be described as "ecclesiastical colonialism". In 1656 Holland captured it from the Portuguese, who left behind a legacy of Roman Catholicism. The Dutch certainly did much missionary work, and the C.M.S. Annual Report of 1801 stated that there were 146 Christian schools, of which 54 were in the Colombo district, and that in that district there were 90,000 Christians".¹ Stock states that there were 342,000 Singhalese and 136,000 Tamils professing the Reformed Faith in the country.² Unfortunately the magnitude

of these numbers was due to the Dutch government's insistence that no native could be admitted to any office unless he professed to be a member of the Reformed Church. They also refused to allow the erection of any Hindu or Buddhist temples.³ The result of this policy was to create a race of hypocrites—people who inwardly held to their old beliefs, but who outwardly professed Protestant Christianity in order to satisfy their rulers. In 1796 Ceylon was taken by the British who immediately revoked the Dutch laws and allowed complete freedom of religion. The



result, of course, was a dramatic fall numerically, but those who were left were genuine in their faith.

C.M.S. was aware of the need to meet this situation from the outset. In 1801 an appeal for help was made from a clergyman in Ceylon to the barely two-year-old Society. The Chief Justice, Sir Alexander Johnston, a keen Christian, had the first number of the C.M.S. "Missionary Register" (January 1813) translated into Singhalese, Tamil and Portuguese. In that year two missionaries were sent to Ceylon, but had to be diverted to India. Not until 1818 did four C.M.S. missionaries and their wives arrive there. They were ante-dated by the Rev. James Chater of the Baptist Missionary Society, who started work there in 1806 with the strong backing of the Governor-General, Sir Robert Brownrigg. By 1911 the census showed that there were 60% Buddhists, 23% Hindus, 10% Christians and 7% Moslems. Of the 409,000 Christians, 330,000 were R.C.'s and 41,000 C. of E.⁴

C.M.S. did not start in Colombo till 1850, when the Rev. G. Pettit from Tinnevely did a wonderful work with three different language congregations. With the rapid growth of the city there was great pressure for an English-medium girls' High School. This was opened in 1900 as the "C.M.S. Ladies' College", so named by the first Principal, Miss Lilian Nixon, who had been educated at the Cheltenham Ladies' College. She was an exceptionally gifted woman who went on from Cheltenham to take an Honours Degree in Modern Literature at the Royal University, Dublin, and then to Cambridge to the Women's Teacher Training College. At the age of 26 she went to Ceylon to become Principal of this new school, accompanied by Elizabeth Whitney, 14 years her senior, with whom she had trained at the C.M.S. training home, "The Willows". The latter was to be Lady Superintendent, dealing with the domestic side and with correspondence with parents. A later Lady Principal was to write that the Society probably also regarded her as a chaperone to the lively young Irish-woman.⁵

The school opened on 10th February, 1900, with exactly two pupils—one a Tamil, the other a Russian Jewess. By September the roll was 12. Some of the Committee considered closing it down, especially as they failed to see that the Principal's aim was to produce highly educated Ceylonese women, and not only to teach the Scriptures. However,

by the end of six years there were 226 pupils and 16 teachers. In addition to academic subjects various practical ones such as needlework, music and physical education were introduced. The standard of teaching was such that, before long, girls were passing the Senior Cambridge exams, gaining government scholarships, entering the Ceylon and foreign medical schools (the first Ceylonese woman F.R.C.S. was an Old Collegian), heading the Trinity College of Music passes, etc. Most important of all, Miss Nixon started training teachers who not only came on her staff, but also were widely distributed throughout the country. She was awarding training certificates which were accepted by the government five years before they admitted women to their own college. Added to this, she started a kindergarten department, and a preparatory one for boys up to 10, mostly brothers of girl pupils. Through all these activities ran the pervading influence of the Christian Union which, besides its spiritual aspect, concerned itself with social service amongst the poor.

In 1910 the College moved from its cramped quarters on Slave Island, where it was continually disturbed by noise from neighbouring factories, to a lovely site in Flower Road. To start with the buildings were most inadequate but, thanks to a loan from the C.M.S. College at Kandy, and to various bequests and work by the Old Girls, additional accommodation began to spring up. The strain of this was too much for Miss Nixon, who had a breakdown, from which she made a remarkable recovery. But the large debt, and the strong pressure from the local C.M.S. committee to make the college a Grant-in-Aid school was too much for her. She felt it would mean giving up its liberty of teaching and control as well as its Christian ethos. And so, in 1914, she resigned. It was a sad loss to the College, for she and Miss Whitney had laid firm foundations, both spiritual and educational. The feelings of some of her pupils are recorded in short essays written in the College History.⁶

It was into this situation that Miss Gwen Opie entered in 1915, as we saw in chapter 6. She soon made her mark, but found herself perpetually involved with the extension of the school buildings in order to cater for the growing number of pupils and various new subjects. The quality of the College was such that it was penalised by the Government. In a letter at the end of 1923 Miss Opie wrote: "We have

had a severe financial blow. The Government—because we are so efficient!—has cut down our grant by more than half. We have worked and struggled and fought and strained to get efficiency, and now we look so prosperous that they have done this, at the same time commending us and making us the first girls' school in Ceylon to be put on the triennial inspection system" (instead of annual; thus making them equal with the boys' schools). "The future financially is very black indeed. I don't know what we shall do with a huge mortgage on the new building. The day is coming when we shall have to try to dispense with Government help, for they restrict us in many ways, especially in regard to the Conscience Clause".⁷ Here with a vengeance was justification for Miss Nixon's concern. It was obvious which way the wind was blowing, for in the same letter she mentioned a "Buddhist school near us, which has been steadily going downhill for several years, purely through mismanagement and unconscientious, inefficient headmistresses, has had its grant increased considerably".

Despite these setbacks Miss Opie, by her strength of character, high standards, and utter dedication to Christ, kept going. The academic results from Ladies' College were outstanding, and it provided some of the finest women students at the Ceylon University College, which was opened in 1921. In 1923 the Ceylon Christian Council opened a hostel for women undergraduates, Miss Opie becoming secretary of its committee in 1933. An Old Collegian, Bessie Rutman, became its warden in 1935. She had passed the Senior Cambridge at 15, gained an entrance scholarship to the Ceylon University, and later two scholarships at Toronto University. It was no wonder that the 1931 Constitution for Ceylon gave adult franchise to women as well as to men at the age of 21.

Parallel to this was the growth in independence of the Church, for in 1929 C.M.S. fully entrusted to the Church of Ceylon work which included schools in over 300 villages, and 40 churches with 10 Sinhalese and 11 Tamil priests, 71 catechists, 43 Bible women, and over 700 schoolteachers. Some of the leading C.M.S. schools, including Ladies' College, came under a Board of Governors in order to continue the purpose for which they had been established, viz: "By building up the lives of Christian boys and girls in the Christian Faith with the hope that they may become leaders and workers in the task of extending the Kingdom

of Christ in Ceylon . . . by imparting a sound education which by a right relation to body, mind and spirit conduces to the formation of Christian character; by inculcating the spirit of Christian service, and thus influencing the youth of Ceylon to become worthy citizens of their country".⁸

This purpose was clearly demonstrated in the personal life of Miss Opie, and explains the secret of her amazing rapport with the children, as well as her great influence on the life of Ceylon. The College History records "Miss Opie's own true re-creation was spiritual, beginning each day with a Quiet Time of prayer and Bible reading, the *sine qua non* of John Mott's Student Volunteer Movement, of which she had become a member in the early years of the century. Following with the school prayers, she would lead the girls and staff in worship, or invite the great Christian leaders of that time to address them—Dr. Stanley Jones, Bishop Stephen Neill, D. T. Niles—as well as missionaries passing through Colombo. The account continues, "So it was natural that she should set her heart on building a place for prayer in the College, a place apart, with something of the shining glory we associate with the Presence of God".⁹ This was fulfilled in the erection and dedication in 1933 of the "Chapel of the Hope of the World". It had been designed by an artist, the C.M.S. missionary the Rev. L. J. Gaster, who was its first chaplain, and Mr. R. G. Booth a brilliant architect. Such was its beauty that a water colour sketch of it was hung in the Royal Academy.

In 1940 the Rev. D. G. D. Harpur, C.M.S., became chaplain. In writing of Miss Opie he says: "When she came to meet me on landing in Colombo I was more impressed by her shyness and quietness than by the greatness of character and force of personality which afterwards one came to appreciate. She served on numerous committees, including the Governing Body of the C.M.S. and C.E.Z.M.S. Institutions, the C.M.S. Board of Finance and Advisory Committee . . . Often after my weekly visit to the Ladies' College to take prayers in our beautiful chapel, we discussed problems arising in schools in Kandy or Jaffna or Colombo. Or again, after the Holy Communion service on a Sunday morning, Miss Opie would drop into the vestry to suggest some course of action in connection with an individual or institution, and her advice was invariably

sound, and one knew that it was given after prayer and serious thought. One grew accustomed to expect so much from her, and experience shows how wise was her judgement. Her transparent sincerity and absolute honesty were often like a breath of fresh air at some overheated Committee meeting when divergent interests were pulling in opposite directions. Sometimes her honesty made her unpopular, but one always knew she was defending someone who might have been treated unjustly, or who was not getting fair treatment because of the personal feelings of some other member".¹⁰

The "History" speaks much of her deep concern for every single pupil. One such wrote, "She sheltered us with a vigilant eye and the love of a mother. Her love of truth, beauty and order, and her interest in the cause of abstinence, I still remember".¹¹ As the children grew older they lost their first awe of her and learned to value her friendship, to confide in her and gain inspiration from her counsel and example.

Despite her leading place on important committees, including the diocesan council, which involved attending meetings of the General Council of the Church of India, Burma and Ceylon, she combined a delightful sense of fun, and loved picnics, outings, plays, concerts and sports. After a bout of diphtheria, for which she needed six month's rest in India, a pupil, later staff member wrote, "I shall never forget the day we were told that Miss Opie had returned, quite cured, and able to walk about once more, or how glad and startled I was when, talking on the verandah during school hours, I was tapped on the shoulder, and there was Miss Opie, her mouth buttoned up, and her eyes twinkling, as they always did when she was trying hard to appear stern and to control the laughter which was bubbling up inside, asking me if I had not yet learned that school rules were meant to be kept!"¹² In addition to all these activities she concerned herself with evangelistic campaigns, improving the conditions of backward areas (helped by the girls), and teaching the school servants to read and write.

In 1928 Gwen Opie had had the joy of welcoming her younger sister Rita to the staff. Having gained her M.A. degree in Botany from Canterbury University College, Rita had also trained and taught as a primary schoolteacher. Officially she went out as a "Short Service Worker", which meant she was paid by the College. She was, however, on

the N.Z.C.M.S. roll as an honorary worker. Her short service lasted until 1956! Rita's disposition can best be described as "sunny". Although she obviously had to play second fiddle to her sister, she made a very real contribution in her own right and was greatly loved by the children. At this point it is worth recording that this remarkable family provided four sisters for missionary work: Gwen 1915-44 in Ceylon; Vivienne 1919-56 in North India (plus her short time in Ceylon), Rita 1928-56 in Ceylon, and Louie 1911-23 who was head of the Maori Girls' School, Ohaka near Christchurch.

In 1942 Ceylon was in danger from the Japanese, who carried out their only air raid on Colombo on Easter Day. The boarders were moved from the the three-year-old Gaster House (named after the first chaplain) to Kandy. Day scholars combined with those from three other schools, first in Bishop's College, then in that part of their own which had not been requisitioned by the armed forces. The strain of this, together with regular visits to "Uplands" in Kandy, brought on a disease with which Gwen Opie's heart could not cope, and she passed away in January 1944. Her loss was not only unexpected, it was deeply mourned all over Ceylon. One typical reaction was, "we had always imagined that our daughters and their daughters would grow up under the same powerful influence for good".¹³ Miss Opie herself had been more realistic, and had spoken of spending her last working years at the smaller school at Kotte. She had also been looking for a successor—an ardent Christian educationist with initiative, inspiration and enthusiasm, who would do experimental work and be in touch with all modern developments. Seeking a missionary colleague, she had discussed this with Miss Mabel Simon, Principal of Mowbray College, Kandy. At the time of Miss Opie's death Miss Simon was on furlough in Australia, so her sister Rita was asked to be acting Principal of the still divided school.

It was during this interregnum that one of the College's old "little boys", Lakdasa de Mel, was consecrated as assistant Bishop of Colombo, on November 8th, 1945. He visited his old school the following day. At the moment of writing he is Metropolitan of the Church of North India.

It must have been a tremendous task for Miss Rita to take over from her sister in such a sudden and tragic fashion. This was particularly difficult when the war was still on, and with the aftermath of it, including the many

preparations for Dominion Status. She bravely carried on, even coping with the changes relating to the medium of instruction. From the beginning of 1946 the Primary department of the College had to be divided into three language groups: Sinhalese, Tamil and English, with the last-named as a second language. At last, in May 1946, Rita Opie was enabled to take a long-overdue furlough, and Miss Simon took over officially as Principal. It is worth mentioning that, when the Government's Education Act of 1951 was implemented, Miss Simon chose to opt out of the free scheme and to make the College once again an independent one. This meant that the 900 pupils had to become fully self-supporting through fees, but "she chose the harder financial burden rather than the restrictions and control of the Government scheme, knowing that in this way the Christian purpose for which the College had been founded could best be fulfilled".¹⁴

On her return in 1947 Rita Opie became Vice-Principal at Ladies' College until she was appointed Principal of the C.M.S. Girls' School in Kotte. Thus ended the N.Z. connection with the College, but memories linger on and she still keeps in touch with former pupils. Added to this, over 100,000 Rupees were donated to erect an up-to-date science block in memory of Miss Gwen Opie—a fitting tribute, for one of her degrees was M.Sc. The new building enabled the girls to do laboratory work in their own college instead of using facilities in other schools.

To understand the Kotte situation it is necessary to go back in history. One of the four C.M.S. men of 1818 was the Rev. Samuel Lambrick who, at the request of the Governor-General, went up to the newly conquered Kandy. In 1882 he transferred to Cotta, six miles from the Colombo fort. It had previously had a Dutch Reformed church and schools. He and his associates laboured with great faithfulness against deadening apathy for years, but gradually won their way. They even translated into colloquial form what is known as the "Cotta Bible", which they printed on their own.¹⁵ That was in 1833. The fortunes of this place varied in the succeeding years, not least through Buddhist opposition. In 1920 Miss Christobel Jansz, who had been on the staff of Ladies' College, was appointed Principal of the C.M.S. Girls' School in Cotta, which by now was spelt Kotte. She was the first Ceylonese woman to become a C.M.S. missionary.¹⁶ On her retirement in 1949 she was

succeeded, as indicated, by Miss Rita Opie. This was a most happy arrangement as both the Opie sisters had been close friends of Miss Jansz. The school had been started in 1871, as a Girls' Anglo-Vernacular Boarding School, by Mrs. Dowbiggin. She was the wife of the Rev. R. T. Dowbiggin, on whose memorial plaque in the local church are inscribed the words: "Who for thirty years preached Christ in the Cotta district".

Of her time at Kotte Miss Opie writes, "They were happy years. Certainly those who visited the school came away feeling that 'The Lord is in this place'." The culmination of her headship was the opening of the first school hall there, appropriately named the "Dowbiggin Hall" after the founder. Also in 1955, her sister Vivienne from Doyabari retired and came to help until 1956, when Miss Rita retired. Her departure was spectacular. The liner which was to carry Rita and her sister to Australia was anchored in the "roads". Passengers gazing idly at the terminal building became aware of an ever-increasing crowd. Speeches were being made, and officials had turned out in good number. The spectators imagined that the Governor or some high ranking officer was coming aboard. Instead, when the ship's ferry came alongside, up the gangway came little Miss Rita, almost lost under the multitude of farewell garlands. This speaks volumes for the ministry of love which she and her sister had carried out over a period of 41 years. To mention the name Opie in Ceylon today awakens an immediate response.

Happily, this was not the end of the tale. In 1971 Miss Opie was able to return for the centenary celebrations at Kotte. They had to be delayed a few months owing to the near-civil war. She had the warmest of welcomes. Even though the school has now become government controlled, the Buddhist Principal could not have been kinder and the children obviously knew how much they owed to the work of the missionaries. The Christian children still have their daily worship in the chapel for half an hour. Ladies' College, as stated, has remained a Church School and maintains its high standards. It was a joy for Miss Opie to meet many old pupils, a large number of whom hold high positions in the community. She returned home with the knowledge that foundations had been firmly laid and that the Church is alive and expanding.

NOTES

1. C.M.S. 1st Annual Report 1801.
2. History of C.M.S. vol. 1, p.216.
3. An Outline of the Work of the C.M.S. in Ceylon during fifty years, 1818-1868 by the Rev. J. Ireland Jones.
4. 100 years in Ceylon, 1818-1918 by the Rev. J. W. Balding.
5. A History of C.M.S. Ladies' College, Colombo, 1900-1955 by Miss M. E. Simon.
6. *ibid* pp.52-63.
7. The Reaper, March 18th, 1924.
8. Simon p.76.
9. *ibid* p.84.
10. *ibid* p.87.
11. *ibid* p.81.
12. *ibid* p.89.
13. *ibid* p.94.
14. *ibid* p.101.
15. Ireland Jones ch. 4.
16. Simon p.71.
17. Balding p.137.

Chapter 12

The Home Base

C.M.S. has always been very much a layman's movement. In looking further at the home base, it is obviously impossible to do justice to the large number of lay men and women who served the Society, not only on its headquarters committees and in the various branches, but also in the smaller groups meeting for prayer. Heaven alone will reveal the saints who fought on their knees the battles against the powers of darkness which the missionaries were assailing. The same is true of humble folk who of their penury contributed richly to make the extension of the Kingdom possible. Nelson, of necessity, first, Christchurch, Wellington, Auckland, then every diocese had its local committee—some indeed struggling against episcopal disfavour or local inertia. As time went on other branches were formed in smaller centres. From these all, prayer has risen, missionaries have gone forth, and the Society has therefore continued. Unfortunately, in a volume of this size, it is not possible to name more than a few, nor those clergy who encouraged these groups to function.

Mention has already been made in chapter 7 of the Lay Secretary, Mr. C. A. Goldsmith, who gave 35 years to Society. When the number of missionaries was smaller he kept up a regular correspondence with each of them. One finds his minutes beautifully recorded, and the financial statements always clear. Just before his retirement in 1957 the Parent Society made him an honorary life Governor, while N.Z. made him a vice-president.

In 1929 Mrs. E. J. Hunter-Brown of Nelson passed away. She had been a founding member of C.M.A. and for 30 years was the very active hon. secretary of the Ladies' Committee. Her Christian faith, her deep understanding, particularly of candidates, was of untold benefit to the Society. She also became a vice-president of N.Z.C.M.S. and a life-member of the Parent Body. She was

much concerned about the need for prayer. In reporting on a meeting of her committee to the clerical secretary, she wrote: "The principal business consisted of a very earnest discussion on the prayer life of the Committee, as to whether they are as a body fulfilling the very important task entrusted to them, and really assisting our missionaries in their terrible warfare against Satan and all his hosts? Of how terrible that warfare can be, they got a most vivid illustration in a letter from one of those missionaries. The outcome of the discussion consisted in a resolution fixing 3.30 p.m. as the hour at which their Prayer Meeting shall invariably begin, whether other business is finished or not".¹ (It is of interest to note that in Nelson, it has been the practice of the local committee for some years to devote the first, and major, part of its time to intercession). After her retirement she wrote to the Ladies' Committee "urging members to more definite prayer and deeper spirituality; seeking to become the Power House of the Society".² This led to a weekly prayer meeting being held in Mrs. Coote's home. Each missionary was linked by regular correspondence with one of these ladies. In her memory the E. J. Hunter-Brown fund was set up, to provide for emergency personal needs of missionaries. She was succeeded by Mrs. F. E. Corder as secretary of the Ladies' Committee.

In 1926 a Ladies' sub-committee was formed in Christchurch, with Miss M. C. Fryer as hon. secretary. They were very active in prayer and in sending goods to missionaries. This sub-committee had grown out of the Christchurch branch of the Gleaners' Union, which had been started by Stock and Stewart in 1892,³ and which was later replaced by the M.S.L.,⁴ and of the C.M.S. local committee which had its beginning in 1911 with the Rev. H. Purchas as chairman and Mr. J. Holloway as secretary. This city has, over the years, produced some of the major support for the Society, and eventually became its headquarters. In 1929 a similar sub-committee was formed in Auckland, with Miss A. E. Baker as secretary. Shortly afterwards she was appointed General Secretary of the M.S.L. and Y.P.U.

A visit to this country was made in December 1925-January 1926 by Bishop John Taylor Smith. He had been a C.M.S. missionary in Sierra Leone, then Bishop of that diocese, and subsequently Chaplain-General to the British

Forces for 25 years. He was a real man of God, a leading evangelical, and one whose winsomeness and sense of humour made him a great soul winner. At about this time there was a break away from English C.M.S. by the B.C.M.S.,⁵ which had repercussions in this country. Reassurance was given by two letters to the Chairman (Bishop Sadlier). The first, from Dr. Eugene Stock, "You have lately had at Nelson Bishop Taylor Smith. He has been staying with me lately, and he is wholehearted for C.M.S. and will have nothing to do with seceders".⁶ The second, from the Bishop himself: "I would assure you that the old C.M.S. is as true to her first love as you or I. If one or two members of the C.M.S. have spoken foolishly and ignorantly, it is no reason for leaving a Society which is doing such excellent work at this time, and stands by the Atonement, and authenticity of the Incarnate and Written Word. It seems to be more in the line of our Master's Will, to pray more and criticise less".⁷ A full treatment of this whole subject may be found in Volume 1 of the official history of C.M.S. 1910-1942.⁸

In 1925 the first C.M.S. Summer School was held. New Zealand borrowed from the experience of Australia, and Canon G. E. Lambie of the Victorian C.M.S. Executive came over to chair the school, which was held in Nelson. Speakers including Miss Vivienne Opie from Ranaghat, Miss Margaret Woods from Hangchow, Mrs. Long from Karachi, and Miss Lee from Otaki. It was such a success that it was recommended that another be held the following year in Christchurch. This did not eventuate, but in June 1926 the Rev. F. Long, Miss Opie and Miss Woods spoke at a very well-attended missionary exhibition in Wanganui. This is a fitting point to pay tribute to the deputation work of missionaries on furlough who, down the years, have made known to the home constituency the need and challenge of the foreign field.

It was during this period that the Rev. W. A. Orange of Christchurch offered to the Society for service in China. Missionary service, however, did not eventuate, but he became one of the most powerful advocates for the missionary cause, both at home and abroad, that this country has seen. During his 15 years as Vicar of All Saints', Sumner (1930-45), he maintained a Sunday afternoon Bible Class for young men, to which a number of boys were attracted from the city, eight miles away. Among the Sumner boys in-

fluenced by him were Maxwell Wiggins, now Bishop of Victoria Nyanza, and Harry Thomson, for 17 years General Secretary of N.Z.C.M.S. (1954-70). Among others were David Aiken, who served for 15 years in W. Pakistan, Ken Dalley, 13 years in E. Africa, Lester Pfankuch, who served in Malaya, and others too numerous to mention. (They were appropriately nicknamed the "Orange Pips"). A mid-week Bible study, open to all, usually filled the church, and many made the slow eight-mile tram journey from the city to attend. The far-reaching influence of this systematic ministry of the Scriptures is incalculable. He was frequently the expositor of the Bible studies at the C.M.S. Spring Schools, as he was at the gatherings of the Evangelical Churchmen's Fellowship.

In February 1931 a most significant conference for all C.M.S. members was held in Christchurch; large numbers attending from the host city, Nelson and other areas. In the absence of the President, Bishop Sadlier, who was ill, it was chaired by Mr. G. Stening. The following subjects were discussed: (1) Responsibility for the Mission in Sind, introduced by Archdeacon Dart, the clerical secretary. (2) The location of N.Z.C.M.S. headquarters, introduced by the Rev. F. B. Redgrave, formerly General Secretary to the Board of Missions and then Vicar of Fendalton). (3) The establishment of local committees: the Rev. E. C. W. Powell. (4) The securing and training of candidates: Mrs. Corder. (5) Magazines and literature: Mr. C. A. Goldsmith. (6) Contact between missionaries and supporters: the Rev. F. C. Long. Owing to the financial problems of those depression years we were not able to implement number (1) just then, except in principle. As shown in chapter 10 it had to be delayed till 1942, the official date was actually 1st January, 1943. It is worth remembering that the Society was having to watch every penny at that time, and the fact that we were able to support so many missionaries during those years is a monument to God's faithfulness.

The location of the headquarters was a subject of much debate. At that time, it is true, Nelson was very much off the map, depending on the night ferry from Wellington. To get members from other centres to Executive meetings was a real problem. Christchurch, though having many supporters, felt itself too remote too. The only other possibility was Wellington, which is the most central place of all. The Nelson members were not prepared to block

the way, if there was a real advantage in the change, but Wellington had practically no membership. Finally, on the motion of the Rev. G. H. Schurr of Picton, it was resolved to create further interest in the capital and then move there. Owing to the severe illness of Archdeacon Dart, there was some delay in putting this into operation, but in mid-1932 an interim committee was formed in Wellington. At the Annual Meeting in November it was decided to hold all further meetings of the Executive there, and the Lay Secretary instructed to move his office to rooms in the Bible Society building at 49 Ballance Street, which he did in 1933. To help increase interest a weekly prayer meeting was instituted, and, in 1934, a big missionary rally was held at which the speakers were Miss Violet Bargrove (Hangchow), Miss Sowry (Dornakal), Miss Dinneen (formerly in China), Miss Lee (formerly in Maori work), the Rev. D. Haultain (ex-Kenya, and now in Nelson) and Canon P. James of Wellington. The headquarters remained there until 1957 when it was transferred to Christchurch, though Executive meetings are still always held in Wellington. In looking back over those years it can be fairly said that the hopes for a strong Wellington branch never really materialised. Certainly it grew; and it was a decided advantage having the Lay Secretary at the port through which most missionaries passed on their way to and from their work. The Ladies' Committee did particularly valuable work in this field; and it is true that travel was made far easier. On the other hand it must be admitted that the Society lost much when so many of the Nelson men and women, who for years had built up a strong "know-how", were no longer in a position to influence affairs as before. With the advent of regular air services the scene has changed. The new set-up in Christchurch has proved itself, being undergirded by a strong local membership, and there is no problem in gathering the Executive from all over the Dominion to meet in borrowed rooms in Wellington. But this is anticipating. Probably the most fundamental reason why the move from Nelson did not come up to expectations was that the Society had no Clerical Secretary. Archdeacon Dart had to resign through ill-health in 1932, having giving invaluable service. He died in 1935. During 1933 and until he left for England in 1934, Bishop Sadlier became Clerical Secretary. Within a year of his departure he died after an operation. He had given 22 years of great service to N.Z.C.M.S. and, despite the problems mentioned in an

earlier chapter with regard to the Board of Missions, it can truly be said that he piloted the Society faithfully through a most difficult period. Nor should his wife Edith be forgotten. For many years she was President, and later Chairman, of the Ladies' Committee. She died aged 100 in 1971. Their daughter went to nurse in the Kerman Hospital in 1932. Further mention of the need for a clerical secretary will be made later.

Discussion of the establishment of local committees revealed that there was opposition by some of the clergy in the country to the theological outlook of C.M.S. It was decided to canvass for more members and so create the desire for additional local committees. Meanwhile Nelson, having lost the headquarters, established a strong committee on which the Australian C.M.S. former missionary Donald Haultain was to play an increasingly important role, including being the local representative on the Executive.

On Bishop Sadlier's retirement, Mr. G. Stening became Chairman. After a year he felt he should stand down for a local man, and Mr. G. C. Edwards took over. In 1936 Herbert St. Barbe Holland, Home Secretary of C.M.S. in England came out to be Bishop of Wellington, and was elected Chairman. This certainly helped the local situation, not least in enthusing the local clergy. At the time of his consecration a C.M.S. rally was held in the city, with Bishop Holland, the Bishop in Jerusalem and Bishop W. G. Hilliard of Nelson as speakers. The last named, who had become Bishop in 1934, had been elected President from the date of his consecration.

In January 1937 the second Summer School was held, this time in the Hukarere School, Napier. The Waiapu local committee organised it under the chairmanship of Mr. A. G. Pallot, and it proved most successful.

With the move of the headquarters to Wellington, the local ladies there formed the new Ladies' Committee. Mrs. M. E. Wallis was President, an office which she held most ably till 1938 when she was succeeded by Miss B. Humphries. Mrs. Leighton was secretary. The other ladies' committees kept up their valuable work, praying for missionaries, sending medical and other supplies, and, in Nelson, running a book depot. It was at this time that the first mention is made of used postage stamps. It is impossible to say when exactly this scheme first began, but

since its inception hundreds of thousands of them have been sold for the benefit of missions. During his time as General Secretary of the Board of Missions the Rev. C. Haskell was raising some £1,000 a year by this means. Two laymen who have done sterling work in that direction are Mr. Jack Martin of Atawhai and Mr. Tom Sommerville of Brightwater, both in the Nelson diocese. The latter, amongst others, has also sent huge quantities of used Christmas cards to the school and bookshop in Vijayawada.

In July 1935 Miss Alice Baker resigned her office as General Secretary of the M.S.L. and Y.P.U., both of which she had built up very well. The work was carried on initially in a voluntary capacity by ladies in various centres, until the appointment of Miss Florence Smith (ex S. India) in 1936 as Secretary of the M.S.L. and of Miss Maud Dinneen (ex China) in 1938 of the Y.P.U. They held office until 1943 and 1944 respectively.

A special sub-committee consisting of Bishop Hilliard and the Rev. D. Haultain brought down a report in 1936 dealing with the appointment of a Clerical Secretary. It was agreed that a clergyman was needed, who would keep in touch with all members and make known the needs of the Society to the Church as a whole. He was to be either a full-time Clerical Secretary paid by C.M.S., or an Organising Secretary of the Board of Missions with special responsibility for C.M.S. The Auckland committee agreed with the second suggestion and advised that a deputation meet the Board. This was done in February 1937, when the C.M.S. representatives were the Bishop of Wellington, the Revs. Dr. Christy and W. Tye, Messrs. W. E. Arnold and L. C. Hemery and Miss B. Humphries. They and the Board's sub-committee members reached agreement on the second alternative. However, at the Executive's meeting in March Mr. Edwards, who was our representative on the Board, reported that the full board had turned down the proposal as they felt it would entail dual control. With the advent of the War in 1939 no further steps were taken until the appointment of a General Secretary in 1954.

Meanwhile on St. Luke's Day, October 18th, 1940, there sailed from Sydney the Bishop-elect of Nelson, P. W. Stephenson, who was replacing W. G. Hilliard on his return to Sydney. This was a significant anniversary, for it was on this day in 1892 that Stock and Stewart held the memorable meeting in Nelson which was to lead to the

formation of the C.M.A. "P.W.", as he was generally known was an ardent C.M.S. supporter. He himself had been a C.M.S. missionary, first as a master, then as Principal of Edwardes College, Peshawar, on the N.W. Frontier of India. He and his wife Grace served there for 10 years, 1914-1924. When they left they received glowing tributes from staff, students, the Educational Commissioner with the Government of India, and the Director of Public Instruction. Their memory is revered there to this day. In 1928 he became the first full-time Federal Secretary of the A.C.M.S., a post he held through the difficult depression years until 1935. From 1937-1940 he was Commonwealth Secretary of the British & Foreign Bible Society. It can be seen, therefore, that he was going to be a real asset to N.Z. C.M.S. He was, in fact, elected Chairman of the Executive five weeks before he left Australia; Bishop Holland having become President to make way for him. For the 13 years of his episcopate, P.W. was to hold C.M.S. together, through the War and its aftermath, and to leave an indelible impression on the missionary outlook of the whole Church in New Zealand. It is of interest to note that they were met on arrival in Wellington by the Rev. Frank and Mrs. Long who had welcomed them on their arrival in Peshawar 26 years previously.⁹

In 1940 New Zealand celebrated its centenary as a Dominion under the British Crown. A large Centennial Exhibition was held in Wellington, at which N.Z.C.M.S. had some stalls. This was most fitting, as it was the C.M.S. which had first evangelised this country. The original committee chairman was the Rev. Gordon (later Bishop) McKenzie, who resigned on becoming a Naval chaplain in 1940. He rejoined the Executive after the war and gave many years valuable service, being vice-chairman for some time and chairman for a short period. He was also our representative on the Board of Missions. The exhibition ran through the summer months at the end of 1939 and beginning of 1940. A great number of people were involved manning stalls, from 10 a.m. till 10 p.m. daily, giving talks, etc. Amongst the speakers were the Misses V. Opie, F. Smith, R. Lindsay and Z. Sowry. Supervisors were Miss Creed Meredith, the Rev. F. Ault, Miss C. Grant, Capt. Caswell, Mr. Goldsmith and Miss Lindsay. A vast amount of work must have been done over this four-month period, not to mention all the prior preparation. It certainly helped the general public to get wider perspectives, particularly in

view of the disasters at Dunkirk and elsewhere, which were soon to follow.

October 1942 marked the Jubilee of the Society. On 3rd of the month Mrs. Goldsmith, wife of the Lay Secretary, organised a most successful party in Wellington. Celebrations were held also in Christchurch, Napier and Nelson. At the last-named three members of the original committee were represented by their daughters—Miss L. Hunter-Brown (sister of our second missionary), Mesdames O. J. Kimberley and H. York (daughters of Archdeacon J. P. Kempthorne) and Mrs. W. B. North (daughter of Mr. John Holloway, and mother of Sister Margaret North, one of our missionaries in China). Archdeacon Kimberley read out the names of the first committee members, and the roll-call of all the missionaries sent out in those 50 years—44 in all, not to mention missionaries supported by the Society in Melanesia, as well as native agents: clergy, doctors and catechists in Japan, India and China, and the ward, with attendant nurses, at Kerman, Persia. Annual giving had risen from £200 in 1893 to £4,473 in 1941. Miss Hunter-Brown spoke of her family's long association with Bishop and Mrs. G. E. Selwyn, Bishops Patteson and John Selwyn of Melanesia, and so many C.M.S. missionaries. Miss Florence Smith spoke of her 35 years service in India. Mrs. P. W. Stephenson displayed Indian curios. Boys and girls of the Cathedral and All Saints' Bible classes held displays depicting missionaries at work in India. Bishop Stephenson, in the final address, challenged the young people to face the call to missionary service should God lay His hand upon them for that purpose.¹⁰ Altogether this was an inspiring occasion, and gave evidence of the Bishop's remarkable ability to pass on his own enthusiasm for the work of the Gospel. It is of additional interest that, thanks to the efforts of Bishop Holland, "P.W." was able to broadcast on the subject of the jubilee over Radio 2YA. This was later repeated over 1YA. For those days this was quite an achievement, and the speaker made the most of his opportunity. By a strange coincidence our first missionary, Miss Pasley, died during this month.

Inevitably, during the war, finances were strained, but the Board managed to raise £6,000 each year for C.M.S. There could be no question for the time being of appointing a General Secretary, but P.W. kept his finger on the pulse. He combined this role with that of Chairman of the Execu-

tive, and no man could have been better fitted for the task; this on top of the burden of his far-flung diocese, from which he kept on losing men as chaplains to the Forces. The Society owes an incalculable debt to him.

During the war the Ladies' Committee felt the need to encourage prayer for the missionaries, especially for those interned by the Japanese. As a result annual "Days of Missionary Fellowship" were held in Wellington. One particularly good session in 1944 was led by Miss Margaret Young of the Dornakal Diocesan Girls' School.

In 1944 the Parent Society appointed as its President Mr. Kenneth Grubb (later Sir Kenneth Grubb, G.C.M.G., LL.D). He himself had been a missionary, and was of the same family as the one who led the famous mission to this country in 1890. He came on a visit here in 1955. During his tenure of office he inaugurated a much closer liaison with New Zealand, not to mention his widespread influence on Church life in England.

With the resignation of the leaders of the M.S.L. and Y.P.U. it was felt necessary to employ someone younger, who would appeal to youth. Miss Shortt, who had served in China under the C.E.Z." but who had been very much integrated with N.Z.C.M.S., was unable to accept the position. Miss Jean Holm, B.A., aged 22, was then appointed. She created considerable interest up and down the country from early 1945 to mid-1947. She then joined the Parent Society in a similar capacity. She was succeeded early in 1948 by Miss Barbara Corkill, M.A., who continued until the end of 1949. Mrs. Jocelyn Leaning, widow of one of the Nelson clergy, then took it on, combining it in 1950 with the job of Youth Director in the Nelson diocese. She did particularly valuable work with the Y.P.U., but in 1951 resigned when she married the Rev. B. D. (later Archdeacon) Jameson. Miss Margaret Woods then took over for a year before going to India, and was succeeded by Miss Doris Davis who was able to give to the work the continuity it needed. She held office until 1969.

The above account makes it clear that the Society was in dire need of a proper secretariat. By 1947 Bishop Stephenson had acquired a third role, that of President, with Archbishop West-Watson as Patron. At an Executive meeting on 22 February, 1945, the Bishop made a statement on the situation. He had had meetings with the

Christchurch local committee, as a result of which it was recommended "that a Clerical Secretary be appointed with a view to furthering and developing the work in New Zealand". Arising out of this it was evident (1) that new money was necessary, and that the Board of Missions be asked to make it available; (2) that new missionaries were necessary if the Society were to take its proper place in presenting the Gospel to the people within its sphere of service; (3) that a new form of publicity was needed in the homeland to educate people in the outlook, aims and objects of C.M.S. A sub-committee reported in September. It stated that the Board was happy to help in its "forward looking programme", and was aiming at raising an extra £1,000 a year (the first beneficiary being the Rev. M. L. Wiggins). On the other hand, they felt that a Clerical Secretary was not necessarily the only answer. They said that articles in papers and deputationists might be as effective. They also maintained that the time was not ripe for a financial appeal. This must have been a blow for the Bishop. It was not until he announced his impending retirement in 1953 that urgent action was taken. Initially the Rev. (now Bishop) Graham Delbridge of Adelaide was invited to fill the position. He was unable to accept. The Rev. H. F. Thomson was appointed acting honorary clerical secretary until a full-time appointment could be made. However, the following year (1954) he became General Secretary. His time in office will be dealt with at a later stage.

Before closing this chapter, it is necessary to mention one or two important people and events. In 1946 Bishop Holland left Wellington to become Dean of Norwich. He had served N.Z.C.M.S. well. Mr. George Stening died in 1945, having been associated with the Society for over 40 years, both on the Christchurch and the Executive committees. The Rev. C. F. Saunders of Nelson, an Executive member, died in 1947; Archdeacon Haultain in 1948, the Rev. H. de Lambert of Christchurch in 1949, as also Archdeacon Kimberley. These, and many others, served God faithfully in their generation.

Two matters concerning buildings: First, in 1939 the headquarters was moved to rented rooms in the D.I.C. building. These were centrally situated and on the same floor as the Board of Missions rooms. Secondly, in 1947, under the will of the late Miss Monica Robinson, a house,

furniture and £400 was left to the Society to provide a home for missionaries on furlough. This house, in Dyer's Pass Road, has been of untold benefit to missionaries ever since. It retains the name of the donor. Members of the Christchurch local committee are responsible for its upkeep. The house was officially dedicated by Archbishop West-Watson in 1948.

In December 1947 the Rev. H. F. Thomson became chairman of the Christchurch committee. He immediately began organizing a Spring School for August 1948. This was just what was needed. It was held in St. Margaret's College; St. Mary's Church, Merivale, being used for evening meetings. There were 110 registrations, and many more came from the city to meetings. The speakers were the Revs. W. A. Orange (Bible Studies), Graham Delbridge from Australia, Canon H. Jackson (S. India), Selby Spence (Karachi), Miss Marion Laugesen (Karachi) and Miss Violet Bargrove (China). The school was so stimulating, and the effect so far-reaching that such schools have been held in alternate years ever since—and now with one in each island. The pattern of searching Bible study, prayer for the field, information sessions, and an evening address of challenge to dedication has remained. The results can be seen in a greatly increased number of informed members and of missionaries on the field.

Mr. Delbridge did more than speak at the School. He "sold" the idea of C.M.S. League of Youth. This was just the body that keen young people needed. Thirty-two of them enrolled during that visit, and, during the School, eight persons made definite offers of service. On St. Andrew's day 1948 an inaugural service for the League was held in St. John's, Latimer Square. The address was given by the Rev. K. Gregory, who had recently arrived from England and had seen much missionary work while serving as an officer in India. Since that time there has been a steady stream of men and women going out to the field, who owe their call to League. Unlike some of the ineffective programmes of so many youth groups, this one makes definite demands on discipleship and commitment to Christ as Saviour and Lord. There are now branches all over the country. They combine a keen interest in the work overseas, with active evangelistic outreach in their own and neighbouring parishes. They have their own councils, but keep in touch with the main body through advisers and their own C.M.S. membership.

Bishop Stephenson could not attend the 1948 Spring School, as he was at the Lambeth Conference. That year marked the beginning of the 150th birthday celebrations of C.M.S., celebrations which continued for 12 months. He and his wife were able to attend the annual meeting at the Albert Hall at which nearly 7,000 were present. In October they were presented to the Queen when she visited C.M.S. House. They also attended a special jubilee gathering, again in the Albert Hall. During the Lambeth Conference, their good friend Bishop Bennett was to preach in Westminster Abbey. Mrs. Stephenson said, "We were so proud of our Maori Bishop. I felt an urge to write him a note as he went forward on this great occasion. It was merely a word of encouragement, letting him know that I was there, and praying for him. "The next day at the Lambeth Garden Party, Bishop Bennett told her that he had been overcome with an attack of the jitters as he was robing. When a sidesman delivered her note and he realised his friends were there in the Abbey, he was able to steady himself and go on".¹² On Bishop Bennett's death in 1950 his widow sent the greenstone which he always wore round his neck in place of a pectoral cross, to Mrs. Stephenson. "The boys and I send you this greenstone with our love. You were as a sister to Fred". She treasured it greatly, but in 1967 sent it back to its home country. It is now in the Auckland Museum.

At the Spring School in 1950 speakers included Arch-deacon and Mrs. M. Wiggins, the Rev. D. Aiken (a recruit) and the Rev. Harry Funnell who had served for many years with the China Inland Mission. Canon and Mrs. Purchas were ideal as host and hostess. In 1952 there were the "Jungle Doctor" (Dr. Paul White), the Misses S. Purchas and M. Woods, Mr. Norman McIntosh, another intrepid member of the C.I.M., and the Rev. K. Gregory. Dr. White had a particular attraction for the young. The same year Bishop Stanway of Central Tanganyika came over. At one of his meetings in Tyndale House 195 young people were squashed in. C.M.S. was certainly on the move; it had acquired a first-class youth movement, and recruits and money were increasingly coming in. The result could be seen in local branches. In Nelson, for instance, a branch of the League of Youth was formed in 1951 through the instrumentality of the Rev. Hugh Thomson. It grew out of a group of young people who undertook training from the diocesan missionary for work as "Flying Squad teams of

witness". Initially it met as a small group in the home of Mrs. Dorothea Wiggins, but has now grown to be the largest branch in the country. The following year a week-long C.M.S. exhibition was held. Dean (later Bishop) Eric Gowing was chairman of the committee. The slogan for the venture was "Christ the Saviour of all men, of all life, of all lands". There were six courts dealing with Home, Education, Agriculture and Industry, Medicine, Evangelism, and Literature. The centrepiece was a 5ft. revolving globe with electric lights showing C.M.S. posts the world over. Five missionaries were there to help and speak; films, tape recordings, etc., were used. Special sessions were held for children (250 on one day), for college pupils, youth, Mothers' Union, etc. A Cabinet Minister (the Hon. C. M. Bowden) opened it, and the annual meeting brought it to a close.

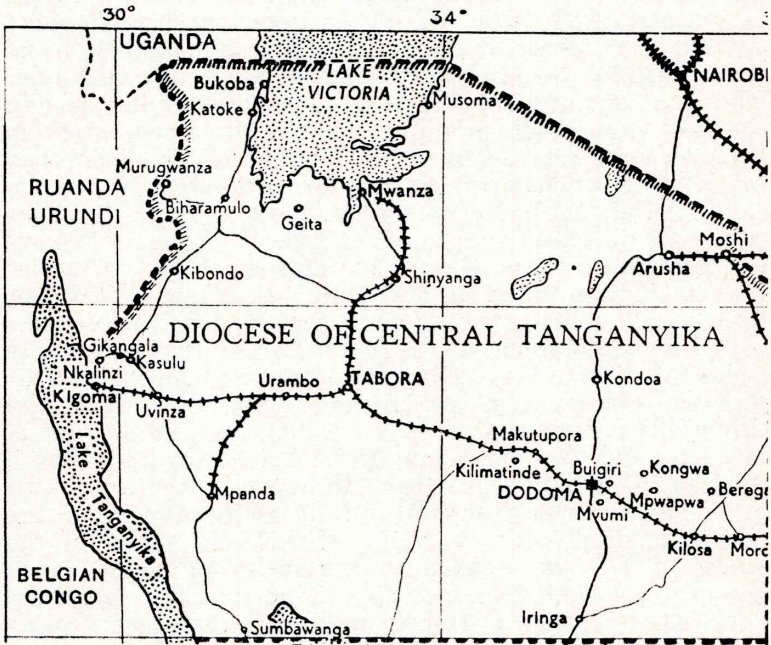
From all this it can be seen that the Society had left the legacy of war behind it and was now getting on with the job at the home end of supplying men and material for its commitments overseas.

NOTES

1. Minutes of Executive Meeting of 15.12.25.
2. Minutes of Ladies' Committee of 3.11.27.
3. vide ch. 1.
4. vide ch. 7.
5. "Bible Churchmen's Missionary Society."
6. Dated 15.5.26.
7. Dated 19.5.26.
8. The Problems of Success, a History of the C.M.S. 1910-1942 by Gordon Hewitt (S.C.M. 1971).
9. vide "Sincerity my Guide", a biography of Bishop P. W. Stephenson by Dr. Keith Cole (1970).
10. Nelson Evening Mail 5.10.42 and 7.10.42.
11. vide ch. 5.
12. Note 8 (*supra*).

Chapter 13

Tanganyika



As mentioned in chapter 10, the A.C.M.S. took over a part of Tanganyika from the Parent Society. The request was made in 1926. Not only did the Australian Federal Council agree in principle; it went much further. The Rev. G. A. Chambers, Federal Commissioner and Hon. Secretary of A.C.M.S., wrote to London accepting the challenge and, at the same time, quoting a letter from the Victorian branch committee; "Why should not the Australian Church adopt Tanganyika as a missionary *diocese*? Let us staff it from the first Bishop downwards with Australians". Little did he expect it, but Chambers himself was chosen as that first bishop. He was consecrated in

October 1927 as Bishop of Central Tanganyika, which was carved out of the vast diocese of Mombasa. The new diocese covered 260,000 sq. miles, with an estimated population of 2½ million, of whom about 4,000 were Anglicans.

Bishop Chambers was a man of immense energy, boundless enthusiasm, and a great beggar! He raised thousands of pounds in Australia and England to get his diocese on its feet. Certainly the need was great, not least in the matter of personnel. It is here that New Zealand entered the picture, for, accompanying him in his initial party in 1928, was Miss Ruby Lindsay, a nurse from Napier who went out under N.Z.C.M.S. For most of her service she was associated with Miss Elsie Veal, a teacher from her own birthplace, Melbourne. Meanwhile the Bishop had found a tremendous need in the far north-west of his diocese. An appeal had come to him from a group of Christians at Bukoba on the shores of Lake Victoria. "We are left here to no purpose, we have no man to look after us, we remain as a millet field without a guardian. Now, our father, have pity on us and come that we lose not our property, seventy-two churches; these churches have no one to look after them. We are sheep without a shepherd". This plea came from a group of some 1,000 Christians won through the work of a German mission, the C.M.S. Uganda Mission, and the Wesleyan Methodist Mission of South Africa—all of whom had been forced to withdraw.' One of his answers was to send Miss Lindsay there in 1930. She had a small dispensary, while Miss Veal taught in the school. They were warmly welcomed but found much ignorance, drinking and cruelty. The following year the government opened a 12-bed hospital, out-patient department and dispensary for her 50 miles away at Rubongo, an area much troubled by lions. Within two years she was reporting 80 in-patients in the year and 14,000 out-patients, while Miss Veal was mentioning baptisms and confirmations.

In 1936 Miss Lindsay opened a new hospital at Kibondo, 200 miles to the south. The area was much afflicted with sleeping sickness, and the Waha people were described by the government as being fifty years behind any other tribe, so backward were they. Their religion was a strange mixture of Islam and a debased form of spirit worship. At first they were frightened of the foreigners, but their love shown in hospital and school soon won them over. So fast

was the progress that, when she came on furlough in 1939, Miss Lindsay was able to leave an African nurse in charge, and report that many were turning to Christ, including the mother of a witch doctor who was confirmed. The Rev. Joseph Kamuzola was a most effective pastor there.

The Bishop was early on faced with the twin problems of untrained missionaries and the state of Africa. He suffered from helpers coming with no spiritual, emotional or practical training: a matter not confined to those going to his diocese. It was some years before this was adequately dealt with. In his first diocesan letter he wrote, "The evolution of a Christian civilization in a land just emerging from centuries of darkness, ignorance and heathenism is bristling with complexities. There is the question of a common language where each tribe speaks a different tongue. There is the clash of ideals of marriage, being a very real obstacle to the acceptance of Christianity with its monogamistic standard. There is the question of native food, whether it is sufficient to supply the African with energy and stamina to work continuously as he takes his place in the modern industrial world. There is the vital need to preserve all that is best in African traditions, and to give opportunity to the people to express their mind and genius in the moulding and working out of the destiny of their own country. There is the creation of the desire for more sanitary homes, greater care of children—child mortality being at present from 70-80%—better agriculture by the men to take the place of their wonderful skill in hunting, opportunity for which is fast disappearing in the more settled parts. There waits to be kindled more generally a keenness on the part of the parents for the education of their children".² This understanding and prophetic statement is quoted at length because it sums up the situation in which all missionary work must be carried out. Over the years many of these problems were to be met, not least by an ever-increasing flow of men and women from New Zealand, which the Bishop visited in 1937.

The Bishop's remarks as quoted above are well illustrated by the prevailing witchcraft and false teaching, which resulted in the destruction of church property. This was the situation which confronted Miss Lindsay on her return from furlough in 1941. Severe famine, as in 1943, was another trouble. Alongside this were evidences of real revival at Bugufi, Kibondo and in other areas, as a result

of the movement of the Spirit in neighbouring Ruanda. This probably accounts for the 600 attending Easter Day services at Kibondo in 1942.

In 1944 another New Zealander joined the task force. He was Mr. Noel Bythell, M.Sc. of Blenheim. His parents had had a deep interest in C.M.S. ever since the Grubb Mission of 1890, the subsequent formation of the C.M.A. and the going to Japan of Miss Pasley from Blenheim. He himself had already corresponded with Miss Lindsay, whose work appealed to him. He had an outstanding University record and so, after teaching in Palmerston North, he was called up in the war to do scientific work in Melbourne. There he became a Lay Reader in the parish of the Rev. George Pearson, who subsequently went to Central Tanganyika to be head of the Alliance Secondary School, Dodoma. There too he married Miss Mavis Brown shortly before he went out to serve under Mr. Pearson. Although a New Zealander, Mr. Bythell went under A.C.M.S., but spent his furloughs in New Zealand, and was ordained to the priesthood in Christchurch in 1954 by Bishop Warren for the Bishop of Central Tanganyika, who had made him a deacon in 1953.

Towards the close of 1945 the Rev. M. L. Wiggins, vicar of Oxford, Canterbury, and his wife Margaret went to the same diocese to begin a work which was to be of great benefit to the Church in East Africa, as well as being the means of drawing many more New Zealanders to the diocese. It is of interest that when he offered, the question was raised whether N.Z.C.M.S. should not confine itself to the Sind Mission. It was decided that such an attitude would be contrary to the practice and traditions of C.M.S., and he was gladly accepted. His first station was Berega, from which he was soon to report the confirmation of 319 candidates, and 450 taking Holy Communion. This service was taken by William Wynn Jones, who was to succeed the 70-year-old Bishop Chambers as Diocesan in 1947. At the end of 1946 Max Wiggins was transferred to Mvumi, to be Diocesan Secretary, acting Education Secretary and Supervisor of village schools. Mrs. Wiggins became secretary of the M.U. for the diocese. With the building of the diocesan centre they moved to Dodoma. However, with the departure of Mr. Pearson, he became Principal of the Alliance Secondary School in that town in 1948, while retaining some of his other portfolios. He was joined in

1947 by Mr. Russell Girling from Blenheim, who went out to help Archdeacon Kidner, the diocesan treasurer, first in Kongwa, then in Dodoma. On the debit side Miss Lindsay, who came home very unwell in 1946, was forced to retire in 1948. She died in 1956. It is of interest that her earlier mention of revival was matched by a similar experience of the Wigginses when they visited Kampala in Uganda in 1947. Indeed the growth of the East African Church can only be understood if one takes this movement of the Holy Spirit into account.

It was during this time that the government launched its ill-fated groundnuts scheme on the Kongwa plain, employing some 1,000 Europeans and 10,000 Africans. It posed many social problems but also afforded an evangelistic and pastoral challenge, particularly to the theological college at Kongwa.

In 1949 Mr. Wiggins was appointed Provost of the Cathedral of the Holy Spirit at Dodoma, while still remaining Head of the Alliance School. In 1950 he carried out a nation-wide deputation tour of New Zealand, stimulating much interest. While the Provost was here Bishop Wynn Jones died from blood poisoning, caused by the malfunction of a car that should have been on the scrap heap. This was a tragic loss to the diocese; he was only 49 and had given 23 years to Tanganyika. He had proved himself a worthy successor to Bishop Chambers, and was a real man of God—a happy combination of manliness and godliness. At the end of this year Mr. Girling retired, but was able to return in 1960. In February 1951 Alfred Stanway, Archdeacon of Nairobi, was consecrated as the third bishop of the diocese, beginning a 20-year period characterised by such tremendous growth that it was ultimately subdivided into four dioceses. A year later he visited New Zealand. He was able to report that there were now 37,000 Christians, compared with only 4,000 in 1927; 575 churches; 37 African clergy and 572 evangelists, all supported by the African Church; 80 European staff, of whom 55 were Australians; eight hospitals; three teacher training schools; three boys' and two girls' boarding schools; and one theological college. Here was growth indeed.

The curate of Nelson Cathedral, the Rev. Hugh Thomson, and his wife Margaret arrived at Katoke early in 1952. A little later he took over the teacher training school, which

involved weekly trips to the villages, with students as evangelists. In 1954 he moved to Mwanza farther to the south of Lake Victoria, to look after the parish which included much chaplaincy work among the large number of Europeans. He was travelling around this area, as large as Canterbury, for 20 days a month by Land Rover, visiting pastors and teachers. In 1954 he reported a safari of 1,750 miles with the Bishop, a journey which took 28 days and included 50 services apart from other meetings. One matter for real praise was the ordination of Mr. John Kunshindah, a retired government servant, who had begun the African services in Mwanza 20 years earlier, and was now beginning an honorary ministry as a clergyman.

This reference to ordination leads on to an important change in the diocese. With the increase of ordinands it was felt that Mr. Wiggins should be appointed Principal of St. Philip's Theological College, a work very dear to his heart. Accordingly, in 1953, he ceased being Provost of Dodoma and moved to Kongwa, being made a Canon of the Cathedral. He was succeeded as Head of the Alliance School by Mr. Bythell. Apart from his work at the college the canon was acting chaplain to the European congregation and supervisor of a large circuit of African congregations. Mrs. Wiggins was busy with the students' wives and her M.U. work. In 1955 eleven men were ordained from the college. Later that year the family came on furlough, and while in New Zealand he was appointed Archdeacon of the newly formed archdeaconry of Southern Victoria Nyanza, the most densely populated part of Tanganyika. To carry out his job more effectively he moved in 1956 to Bukoba, a large commercial and communications centre on the N.W. corner of the lake. From then on it can be said that his guiding text must have been "In journeyings oft".³

Meanwhile Mr. Bythell was busy as head of the Alliance School. During the period 1955-59 the roll was stabilised at 200, all of whom were boarders. The Government, being almost the sole provider of educational grants, could lay down policy. It aimed at raising all such schools to standard XII level, to enable them to take the Cambridge Overseas School Certificate Examination. In so doing they had to drop off classes for boys under 15, who were now in the Middle Schools. Class numbers were set at 35, and there was a good muster of well-trained African teachers. This upgrading involved new buildings, most of which were erected in 1957 by Mr. Hart. As well as being Headmaster

Mr. Bythell was chaplain. There were morning and evening prayers daily in chapel, daily Scripture lessons for all, a Quiet Time period provided during which some boys used the Scripture Union readings, and an informal Christian fellowship was formed. The fruit of all this is to be seen in former pupils now holding high positions in Church and State (e.g. Bp. Gresford Chitemo).

In 1958 the school staff was augmented by the arrival of Mr. and Mrs. Gerald Clark. English-born, educated there and in Christchurch, he took his M.Sc. and Dip.Ed. at Canterbury and his teacher training in Auckland. While teaching in Christchurch he was active with Sunday School, Bible Class, Crusader camps, and League of Youth. His wife Noeline is a qualified nurse and was active in N.C.F. and League of Youth, of which she was Provincial Secretary in 1957. On arrival in Dodoma they were struck by the vitality of those who had a real experience of Christ, even the schoolboys showed it. Every Wednesday evening they held a "Fellowship Meeting" in their home, some 30-40 Africans coming, including a dozen schoolboys. He found great keenness to learn in his school classes. Before long he had joined the Cathedral choir and was also taking part (by interpretation) in Open Air Meetings. He had already been a Lay Reader at St. Andrew's, Hoon Hay, and now he was ordained in Dodoma, as deacon in 1958 and priest in 1959. That year he became Chaplain of the Alliance School when the Bythells returned to New Zealand. Also in 1959, Gerald's mother, Mrs. M. F. Clark, who had gone to Dodoma for a short visit, accepted Bishop Stanway's invitation to work in the Diocesan Office and later became Diocesan Accountant, a position she held until the end of 1962 when she returned to New Zealand.

It is noteworthy that the N.Z. Inter-Varsity Missionary Fellowship in its news bulletin of April 1959, listed five N.Z. graduates in Tanganyika and two in Kenya, all from our Society. N.Z.C.M.S. has drawn its recruits mainly from those active in the S.U., Crusaders, I.V.F. and N.C.F. and, of course, almost without exception from the League of Youth. There has always been the closest co-operation between these bodies, and the 1970-71 C.M.S. Executive included the General Secretaries of both the S.U.-Crusaders and the I.V.F.

At this point we need to revert to 1951 to mention one of our most valued couples, George and Joan Hart. He was

a builder from Culverden in Canterbury, who went to Moore College, Sydney, with a view to missionary service. Bishop Stanway, while on furlough, realised his worth, decided he had imbibed sufficient theology, and urged him to make an immediate offer to A.C.M.S. to go out as diocesan builder. He has been occupied with the task of building not only churches, hospitals, schools, pastors' houses, etc., but also the "temples not made with hands", for he is a most winsome evangelist. He is ably supported by his wife, who went to Tanganyika in 1952 under the Moravian Mission from England. Despite a few really serious illnesses, some of which have been cured by spiritual healing, George has gone steadily on. His outlook is summed up in his words to the General Secretary in 1963: "Tell the people back home that missionary work is not a sacrifice but a privilege. It is a privilege to serve and help these undeveloped countries and their needy people. It is a tremendous privilege to be here at this hour in the nation's life". He transferred to N.Z.C.M.S. in 1964. His story is resumed in chapter 21.

Our first doctor for the Territory went out in 1955 in the person of Kenneth Dalley, who thus became "Jungle Doctor No. 5" in the Paul White succession. After a brief spell at Mvumi, he and his wife Alison were posted to Kilimatinde, 60 miles west of Dodoma on the edge of the Rift Valley. Here he was to fight against appalling ignorance and superstition. Indeed he had to go out into the surrounding villages to win the people's confidence before they could be persuaded to bring their near-to-death relatives to the hospital. This, incidentally, had been a prison under the German regime. It was the only hospital, and he the sole doctor, for a widely scattered population of 55,000 people. Conditions were most primitive, and the lack of water a problem. However, he overcame them and carried out some vital building operations. He and Alison also gave a strong lead in local church life. They reported much blessing from a mission held in September 1959 by Pastor Matovu and the assistant bishop Yohana Omari. A witch doctor was converted, and so much blessing occurred that heathen and Muslim alike declared that "what these people say must be true. Jesus has passed by".⁴

At the end of 1959 Dr. Dalley gained his Diploma in Tropical Medicine and Hygiene at London University. During furlough in New Zealand he was learning new methods

of surgery at the Princess Margaret Hospital, Christchurch, and was offered a permanent position there. That same week Bishop Stanway wrote to tell him that he was needed to take over the hospital at Berega on his return. The Princess Margaret was then one of the best equipped hospitals in the Southern Hemisphere; the one at Berega the smallest and worst-equipped in Central Tanganyika. He chose the latter, arriving in April '61. It was so primitive that surgery was virtually impossible. There were no instruments, linen or other equipment; rats were everywhere; the nurses' home and outpatients departments were dilapidated and leaking; and the hospital Land Rover a non-starter. However the doctor knew where to find friends. Within 18 months New Zealand and Australia had built an operating theatre and paid for equipment such as a sterilizer, boilers, basins and blood-transfusion kit. The diocese provided a new nurses' home and a huge concrete water tank. A better Land Rover was given, and a retiring government official handed over his generating plant to provide electricity. This was only on the material, though very necessary side. From the spiritual point of view Dr. Dalley could report effective witness by the hospital evangelist, who preached daily and visited in wards and homes. The doctor was running a Scripture Union Bible study each morning with the staff, taking the whole of the boys' school for Bible study every Sunday night and Bible classes in the church. Mrs. Dalley had a 42-strong girls' club and ran a book depot for eight parishes. In addition to all this they were finding a real interest amongst the rather aloof Masai tribespeople, particularly through gramophone records in their language. This was truly a work of the Spirit. One of the most fruitful aspects of their time there was the deep friendship which they developed with the vicar, Gresford Chitemo, who subsequently became first Bishop of Morogoro and visited New Zealand in 1970.

Doctors, of course, need nurses. In April 1959 Sister Lois Cosgrove of Waipawa sailed for Mvumi. Apart from being a highly qualified nurse in various fields, she had been involved in Sunday School teaching and N.C.F. in Palmerston North. The next year she was followed by Betty Carpenter of Christchurch, who went to be tutor-sister at Dr. Dalley's former hospital at Kilimatinde. Both of these missionaries provided the high standards so much needed in building up an indigenous nursing service, together with

a deep Christian faith which spilled over to staff and patients alike.

The traffic was not all one way. In 1959 New Zealand was visited by Mr. Festo Kivengere. He was born in Uganda, had been caught up in the Revival Movement and was glad to pass on his experiences in neighbouring Tanganyika. He joined the staff of the Alliance School at Dodoma, where he was a senior master under Mr. Bythell. His visit to New Zealand was like a breath of fresh air to all who heard him. He told of the deep work of the Holy Spirit in countless lives, the building of 100 churches a year, the doubling of membership, and the steady growth in Africanisation. He was particularly challenging to theological students in Dunedin on the need for a personal experience of Christ, and for reliance on the authority and power of Scripture. On his return trip he visited Mission stations in N. Australia, where he made a profound impression on the Aborigines. After working for some time as an evangelist in East Africa he was later ordained. He is still being greatly used by God.

With the rapid increase in membership Bishop Stanway had to make more changes. First, Hugh Thomson was moved to Arusha, 4,500ft. up on the slopes of 15,000ft. Mt. Meru, an area enjoying a pleasant climate. It is in the extreme N.E. corner of the diocese, some 50 miles from the Kenyan border and nearer to Nairobi than to Dodoma. When he went there in 1957 the population was about 10,000 and fast growing as the centre of a large farming area. It was to develop later into the virtual "Common Market" Capital of Uganda, Kenya and Tanganyika. Mr. Thomson was vicar of Christ Church, the Chaplaincy church, and Rural Dean over a large area.

Then, on 11th June, 1959, Archdeacon Wiggins was consecrated as the second assistant bishop of the diocese. He was the first N.Z.C.M.S. missionary ever to become a bishop in an overseas missionary diocese. In view of growing Africanisation, this appointment shows the high regard with which he was held, for it was a most popular choice. It also happened to be the first consecration in Tanganyika, as Bishop Omari had been consecrated in Uganda in 1955 by Dr. Fisher, Archbishop of Canterbury. Bishop Stanway officiated; Dr. Leslie Brown, Bishop of Uganda, preached; Gerald Clark sang the Litany; Dr. Dalley was an

usher; while Hugh Thomson sat next to the Wiggins family in the chancel. N.Z.C.M.S. had given the Bishop a greenstone pectoral Cross, and the wearing of the preaching scarf of Archbishop West-Watson and the ruffs of Archbishop Julius (two former Bishops of Christchurch) added a nice touch to this very New Zealand occasion. The Dodoma cathedral was packed to overflowing, some of the 82 pastors had come 700 miles, taking five days on the journey. This Bishop was not merely an assistant for the whole diocese; he had special jurisdiction over the Southern Lake Victoria districts, which more or less covered his former archdeaconry. In 1963 the area was divided from Central Tanganyika, to become the diocese of Victoria Nyanza, with Maxwell Wiggins as its first bishop. The consecration was held to coincide with the meeting of Synod at which three important decisions were made: first, to extend the length of clergy training to three years, and to set up Bible schools for the training of catechists and others; secondly, to investigate the possibility of forming a Province of East Africa; and thirdly, to set up a diocesan missionary fund to enable the Church to reach the unevangelised tribes in the diocese. The Church was certainly well on the way to achieving the ideals of C.M.S.—self-support, self-government and self-extension.

Of the above plans the second, the inauguration of the Province of East Africa, took place in 1960. During his visit for this occasion the Archbishop of Canterbury spent a full and happy weekend at Dodoma. Amongst other activities was an inspection of the Alliance School. Dr. Fisher, a former headmaster himself in England, was in his element and made friends from smallest to greatest. At the school service conducted by Gerald Clark, "The Archbishop spoke forcefully on the spiritual responsibilities which a Christian education brings, and laid constant stress on the application of personal faith in every aspect of the boys' future lives. In the context of the present day African society where education is the gateway through which all strive to pass to gain access to the road leading to personal political power or personal material wealth, this message had a sharp cutting edge and a decided challenge".⁵ This comment was made by the Rev. Robert Glen, M.A. (N.Z.), B.A. (Cantab) of Christchurch, who had joined the staff that year. He also mentioned the Swahili service in the Cathedral. As he stood on the steps afterwards the Archbishop was presented with a Gogo shield and club. "His

eyes gleamed. Mustering the full range of his Swahili vocabulary, he waved the two aloft and cried "Upanga wa Roho" (The Sword of the Spirit) to the huge delight of both the African crowd and the press photographer who splashed the scene all over the front page of the next day's issue of the "Tanganyika Standard".

The following year Mr. Glen wrote an article on the visit of the first Archbishop of East Africa, the Most Rev. Leonard Beecher. He reported that from Mwanza the Archbishop went with Bishop Wiggins to Murgwanza in Bugufi country. He had already served the Church in Africa for over 30 years. "Within that time, in 1932, Lionel Bakewell of the A.C.M.S. had first penetrated Bugufi, a foot safari of 150 miles into a land where there were no churches, no schools, no preaching of the Gospel. Now, from the crest of a ridge the Archbishop looked out over six parishes, with 6-10 centres of worship in each, tucked inside a 25 mile radius. Behind him, at Murgwanza, was the 50-bed C.M.S. hospital, catering for 75,000 people. Here were the tangible signs that the Church of Jesus Christ was firmly planted in the land". At the same time Mr. Glen mentioned the darker side: the falling away through indifference, laziness or polygamy. "These sombre shades in the life of the Church mix with the brighter. Standing alone each would give a distorted picture of the Church in Bugufi, one segment of the larger body of the Church in Tanganyika, and not untypical of its life and character".⁶

While the diocese of Central Tanganyika was decreasing territorially it was strengthening its own internal structure. In February 1960 the new diocesan centre, Mackay House, was opened in Dodoma by the 83-year old Bishop Chambers. The centre, housing diocesan offices, a bookshop, a chemist shop, also had a Professional Unit staffed by a Christian doctor, dentist and optician. Mr. George Hart had much to do with its building. At the same time the first part of the 1959 plan was not forgotten—to extend clergy training and build Bible schools. As soon as the need was made known here N.Z.C.M.S. gave £5,000 towards erecting such a school. Once again George Hart was on the job. A site had been chosen at Msalato, six miles north of Dodoma, because through it ran the pipe line which supplied the town with water—an absolute essential in that arid land. To cut costs George devised stabilized earth blocks instead of concrete ones, and louvre blocks to do

away with the need for windows. He had already prepared the pre-cast concrete frames and asbestos roof, and within five months of the land being cleared (and within two years of the idea being mooted) Bishop Stanway opened it. It was planned to start with short courses and gradually extend them to 12 months. The primary aim, as defined by the first Principal, the Rev. Ken Short of A.C.M.S., "is to teach the students how to feed for themselves on the spiritual food contained in the Bible; how to pray and how to use what they learn in their own quiet times for preaching to and teaching others . . . Alongside this some time will be given to practical issues such as how to prepare addresses, how to teach, how to conduct a time of personal devotion and prayer, how to tithe. Many of these men are in charge of schools in small villages, and they are responsible for a spiritual ministry among the people . . . The extension of Kongwa College will enable the theology course to be increased from two to three years. The Bible Schools will train men for lay-evangelism and provide refresher courses for Evangelists".⁷

To round off the story up to this point, yet a third assistant bishop, Musa Kahurananga, was consecrated on 24th August, 1962. Bishop Musa was a former pupil of the C.M.S. School at Kibondo, and thus had links with Miss Lindsay and Miss Veal, and of the Training College at Katoke where Archdeacon Bakewell, who preached at the consecration service, had baptised him in 1935. On the very day of the consecration in Kasulu, a town which became the Bishop's headquarters when he became the first Bishop of the diocese of Western Tanganyika, a Bible School was opened there. Truly the Church was on the move.

NOTES

1. "Dare to Look Up", a memoir of Bishop G. A. Chambers by Nancy de S. P. Sibtain (1968) p.54.
2. *ibid* pp. 55-56.
3. 2 Cor. 11.26.
4. N.Z.C.M.S. News December 1959.
5. *ibid* Nov. 1960.
6. *ibid* June 1961.
7. *ibid* September 1961.

Chapter 14

Outwards from China

The end of the war against Japan in 1945 enabled our missionaries to resume their work. Dr. Haddow and the Misses Bargrove and Woods went back to Hangchow as soon as they could to take over the Mission property. Before long sufficient repairs had been completed, nursing training re-started, and patients once more admitted. There was so much to be done to clear up the shambles that the Executive found it difficult to persuade the ladies to return for much needed furlough. After a spell at home Miss Bargrove went back in 1947, taking a new recruit. This was Sister Edith Parkerson, who had already spent several years before the war nursing for the Shanghai Municipal Council. Sister Margaret North returned shortly afterwards to take charge of the Women's and Children's hospital. Our female Pied Piper, Miss Margaret Woods, delayed her home-coming as she had 200 orphan children entirely dependent on her, and another 300 to whom she gave a daily meal because of the grave food shortage. Miss Tobin returned to Kweilin to find all her buildings destroyed, but soon had Bible study groups and Sunday Schools going again. Her urgent call for Bibles was met by the Ladies' Committee, who immediately set about collecting and sending several parcels of them. Miss Purchas reopened the A.M.T. office; she was appointed China Financial Secretary by C.M.S. London. Miss Betty White went out in 1947 under C.O.R.S.O. to work as a pharmacist at the Hangchow hospital for two years. Miss Jennings was officially retired at the end of her furlough, but in 1946 became Principal of the Fiji Primary School in Suva. She continued in this position until December 1956, when she became a "retired missionary on active service". Now over 80, she still lives in Suva where she teaches English and proclaims the Gospel to the Chinese.

Before going into further detail it is worth looking at the state of the country as a whole. Japan had been de-

feated by the Allies, who now turned their attention to relief and rehabilitation. The U.S.A. was much to the fore in this, as well as in its efforts to keep Chiang Kai Shek in power. Inevitably the handing out of large sums of financial aid led to corruption among top Party leaders. Inflation followed, and the lot of the ordinary peasants, who comprise 80% of the population, grew worse and worse. In contrast, the Communists were well disciplined, forbade graft, paid for their supplies, and were trying to help the peasants. Indeed, as has been pointed out in a recent book,¹ China has managed to keep its communism at grass roots level. Unlike Russia, a new aristocracy has not arisen; in fact the Cultural Revolution in the late 60's seems to have been designed to prevent this happening. The War, too, being directed against a foreign nation, restored to the Chinese their sense of national pride. Although never colonised in the sense that Africa was, China had had to put up with extra-territorial concessions and gunboat diplomacy. To the Chinese all of this was anathema, for the Japanese and the European nations had treated them as inferiors. By contrast, they regard themselves as Chung Kuo—the Middle Kingdom—around which the rest of the world revolves. "To them we are still barbarians who are bringing tribute to the celestial court, and are graciously permitted in turn to study the excellence of Chinese civilization".² This attitude inevitably led to the rejection of the more obvious faults associated with foreigners: "Just look at what they have done, for instance getting rid of prostitutes. And they're honest. There's no corruption, no more squeeze of any sort. You have to give them credit—they *are* honest".³ Another writer says: "The administration functions, is honest and not corrupt. Despite local insurrections China has not known a peace like this since the height of the Ming dynasty. There is hunger but not starvation, scarcity but not real famine. Schools, popular education and health services have transformed the life of the people. Economically, the country is progressing".⁴

These quotations were written after the success of Mao, but the facts themselves were the cause of his victory. In the areas where he ruled, things worked. As a result, in January 1949 Peking surrendered to the "Liberation Army", Nanking fell without a shot being fired, Hangchow on May 6th and, after a short battle, Shanghai was taken on 24th. On September 23rd the People's Republic of China was proclaimed. Naturally, all life was affected by the

relentless progress of the army. Miss Purchas had a hair-raising time trying to get money through to C.M.S. missionaries from three nations. Soaring prices, black marketeering, changes in foreign currency rates (occasionally several times in one day), and then the final collapse of paper money, meant that she was facing new situations each moment and ultimately dealing in silver and gold bars. She had splendid help from her Chinese clerks. Once the new regime was established she was able to maintain contact without difficulty with all missionaries, and to keep them adequately supplied with money and other necessities.

The work of our missionaries during these years has to be seen in the light of the above. In Hangchow the tremendous repairs needed to the hospital were carried out in the face of all these financial problems. The condition of the hospital chapel, for instance, was such that most of it had to be demolished before it could be re-erected. Miss Bargrove and Miss Parkerson were mainly responsible for the work. At the same time Miss Woods utilised materials pulled down from the damaged parts of the hospital to build a children's church. With donations from high and low, former pupils at the school and others, and with really hard work from the children themselves, a House of God was set up. It made a profound impression on the city to see things returning to normal.⁵

Once the Communists were in control they began to oust the foreigners. As far as the missionaries were concerned, there were far fewer than before the war, and some were being recalled to Britain through lack of finance. C.M.S. was doing all it could to train indigenous leadership, and there were already two diocesan and one assistant bishops in our areas. Some Western countries, however, tried to resume control, which naturally led to resentment. In 1950 Bishop Curtis resigned, and a Chinese bishop took over the diocese of Chekiang. Miss Purchas then became the C.M.S. representative on the N.C.C. of China, the Christian Literature Society and the British & Foreign Bible Society. She also continued her Sunday Service for a group of English children.

Meanwhile Miss North, who had been awarded the R.R.C. 1st Class in 1946 for her work in the Hong Kong internment camp, became engaged to the Rev. Anthony Spurr. He had gone out originally in 1938 to do pastoral work in Hangchow, and to be chaplain of the Mary

Vaughan School and the C.M.S. Hospital. In 1941 he had been invited by Bishop Tsu to be chaplain of Chekiang University, which had been evacuated to the Kweichow province in the south-west. As the Japanese did not penetrate this far, he was there till the end of the war. On return from furlough in 1947 he was the only Westerner at work in the university, which had by then returned to Hangchow. They were married in June 1949 in Chinese by Bishop Curtis and a Chinese pastor. They left in 1951. Their further service in Kashmir is recorded in chapter 16.

In view of the political state of the country, C.M.S. told its missionaries to stay only until they felt their presence would be an embarrassment to the local Church. The Chinese Christians themselves were constant in their love for their colleagues, but it became increasingly difficult for them to be seen with the "agents of Western Imperialism". By the end of 1950 all diocesan bishops of the CHSKH were Chinese, and it became clear to the expatriates that the time had come for them to leave. As a result all of them, with the exception of Dr. Sturton, did so early in 1951. Stella Purchas went to Hong Kong, from where she helped the departing missionaries of many societies. She was then asked to go to London to report to headquarters on the closing of the C.M.S. China Mission accounts. These bare details give no idea of the quite remarkable task she performed. She made such an impression on the Home staff that they asked New Zealand if they could use her in East Africa.⁶

China itself being closed, the Society was not going to forget its brothers and sisters in Christ. The mainland is still prayed for, though little news leaks out of the real state of the Church. However, we still had experienced workers and fluent linguists able to go to many other countries where Chinese lived. Dr. Haddow took a slightly Gilbertian route via Sierra Leone! The reason was the Parent Society's urgent need of a well-qualified doctor at the Princess Christian hospital in Freetown, where the work was in English. She served there during 1952. But this was a waste of a Chinese speaker, and in 1953 she went to work in the "New Villages", as had Miss Parkerson the previous year. These "New Villages" had been created by the British Commander-in-Chief, General Dempsey, during the Communist "Emergency". In order to save the local population from being blackmailed into supporting the terrorists, he had them con-

centrated in 600 fortified villages. His plan was successful and the Communists were unable to maintain their supplies. The General also made it quite clear that he needed missionary help to assist these uprooted folk. This was a great opportunity to live and work amongst considerably numbers of Chinese. Miss Parkerson was in charge of a clinic at Salak South, near Kuala Lumpur. The people welcomed her presence and her ministrations. With her helper, Miss Kong, she treated close on 10,000 patients in just over a year. Dr. Haddow supervised 3 clinics from Jin Jang, as well as another group 150 miles away near Ipoh. The conditions under which they had to live were very primitive, and the villagers were more than grateful for this evidence of practical Christian love.⁷ Unfortunately health took its toll, and Miss Parkerson had to retire in 1955. The same year Dr. Haddow moved to Hong Kong, where she stayed until her retirement in 1968. During those years she served, first, at the 350-bed Happy Valley Sanatorium which was privately owned. She and Dr. Sturton were the only two Europeans on the staff, and they were able to do much effective Christian work because the Chinese Matron and Superintendent were keen to encourage such a witness. She was officially retired by the Society in 1963, but went back to run the Lutheran hospital at Fen Ling in the New Territories until 1966, and from 1967-68 served at the Hong Kong Cancer Society hospital. At last, at the age of 76, she finally came home. Hers is no mean record of dedicated Christian service.

Miss Tobin was another who went to Malaya in 1952. She was stationed at Kuala Lumpur, where she taught at the Kulu Cheng Girls' School which had 2,000 pupils. Although the Principal was not a Christian she gave Miss Tobin free rein to take Bible classes for teachers and girls. She also gave lectures at Church teachers' conferences, and helped out in the New Villages when their over-worked staff needed a break. In 1954 she moved to Malacca in the dual capacity of Parish Worker and teacher at the Pay Fong School, which had 800 pupils. As the Chinese pastor was only able to visit one weekend a month, she found herself more than busy with house meetings, preaching, visiting, etc. In 1958 Canon Huang Tung Hsi, although retired, began to come 10 days each month. He had done wonderful work in Penang during the war, taking services for the Chinese, English-speakers and Indians, as their pastors were interned. His coming to Malacca caused an immediate

upsurge in numbers. Shortly afterwards he was joined by a Malay born deacon, the Rev. Clement Ooi. This man had done his theological training in China, and through his witness a large group of Chinese in his ancestral village were led to the Lord. He gave added impetus to the work in Malacca as well as in the surrounding villages. In 1959 Miss Tobin was called to Penang to work in the St. Nicholas' Home for blind children: no light task at her age. The following year she had to retire.

Of the remaining ex-China workers, Miss Bargrove joined her sister in Maori work as mentioned in chapter 3, and Miss Woods went to South India as mentioned in chapter 15.

These moves by no means finished our connection with the Chinese. In 1956 the Rev. Lester Pfankuch, who had been a member of the C.M.S. and League of Youth in Christchurch, and had served as assistant curate in Sumner, went to Malaya as a Staff Worker of the Scripture Union Movement. Then, from 1957-59, he was Assistant Priest of St. Andrew's Cathedral and Priest-in-Charge of St. Peter's, Singapore. During this period he had unrivalled opportunities to see "Merdeka" (Independence) coming to the whole area. On August 31st, 1957, St. Mary's Church, Kuala Lumpur, became the parish church of the capital city. Services were held each Sunday in English, Tamil and Chinese. It is of interest that the then vicar was Canon Chiu Ban It, who is now Bishop of Singapore, while the minister-in-charge of the Chinese congregation was the Rev. Roland Koh, now Bishop of West Malaysia. In December 1959 Mr. Pfankuch came into full connection with N.Z.C.M.S. as Chaplain of St. Mark's School, Butterworth. This position included arranging camps for Christian boys throughout Northern Malaysia. For six months in 1960 he added to his duties that of vicar of St. Mark's. For family reasons he was unable to become vicar of the Church of the Ascension, Singapore, in 1963. It was a sad loss to the Church of that land, as his sunny disposition and his gift of Bible teaching were much appreciated by the Chinese. His work amongst the boys has left a permanent mark on the lives of many, as well as helping to create a strong indigenous S.U. movement. "He built up excellent relationships with the Churches, with whom he always related his work".⁸

In March 1965 Miss Elizabeth Smith went out to continue the N.Z. connection. Her initial call to missionary

service had come when she was nine years old, through a message given in her parish church at Hororata by Miss Margaret Woods. In this remarkable way God used one of His missionaries from China to call this girl to work amongst the Chinese of the dispersion in Malaya. Other influences in her spiritual growth were Crusaders, League of Youth and the N.Z.B.T.I. It is noteworthy that many of our missionaries owe so much to some or all of these agencies. Her initial tour was as a nurse among the new villages near Kuala Lumpur, first at Sungei Buloh, then at Jin Jang where Dr. Haddow had been. The General Secretary, on visiting her, remarked that her house always seemed to be full of young people attracted by her happy and friendly nature.

It was mentioned earlier that Mr. Pfankuch had been offered the position of vicar of the Church of the Ascension, Singapore, which he had had to refuse. In January 1966 another New Zealander, in the person of the Rev. Alan McKenzie, vicar of St. James', Lower Riccarton, was able to accept it. He also became chaplain of St. Andrew's Boys' School. This was a happy arrangement, as the church is in the school grounds and is used as its chapel. Singapore, of course, is bursting with young people, and the school has 3,000 pupils, one half coming in the morning and the other in the afternoon. For three years the McKenzies served in this strategic post with, in the words of the Executive's memorandum on their retirement, "a single-hearted devotion, and the Lord blessed their ministry to the building up of a strong congregation and especially to the winning of many young people to faith in Jesus Christ". A fellow missionary said of them, "What an example they set! Pam always there to help Alan and care for the home. How few of our local clergy are prepared to live as these two did. Most of our clergy's wives work. Pam could have earned some money too, but throwing her weight into the Ascension was far more important to her. Those of us who knew them best have lovely memories of them". Alan is now a valued member of the Executive.

At the end of 1967 Miss Smith returned home on furlough. At that time C.M.S. ceased having any involvement in the village work around Kuala Lumpur. In a remarkable way however a new door was opened in Singapore, and in October 1968 she found herself working alongside her cousin, Pamela McKenzie, as parish worker at the

Church of the Ascension and nurse for the primary department of St. Andrew's School. Although it was only for a few months it was a happy piece of timing. When the McKenzies left early in 1969 she was able to supply the new incumbent with first-hand information. The new vicar was the Rev. Ross Allen, with his wife Patricia. He had been President of the N.Z. League of Youth, a curate at Geraldine of which Mr. McKenzie was now to become vicar, and then vicar of the big new housing estate of Bishopdale, Christchurch. His work there began with house churches as there was no church building. However his work was such that, before he left, one was built. This was good preparation for Singapore, where part of his task lies among the huge multi-storey apartment blocks. One such agglomeration houses 350,000 people in an area the size of Hagley Park, Christchurch. The most effective approach in such situations is through Christian cells in various parts of the complex, and getting the locals inspired to evangelise their neighbours. Already Sunday Schools have started in two of them.

The task also includes that of ministering to the Potong Pasir communal area, a sort of village whose houses are built out over a lake by means of stilts. Mr. Allen and Miss Smith had discovered one house which, instead of having joss sticks outside, had a picture of Christ. It appeared to be the only Christian family there. They readily agreed to have a Sunday School which, starting with five children, multiplied to 55 in four months, and consists of Chinese, Malays and Indians.

Good work leads to more work. The complete acceptance of Mr. Allen by the boys at the school, his increasing involvement with their activities, as well as Miss Smith's gift of getting close to the women and children, made it evident that help was needed. Just then the school had a need for a teacher with an M.Sc. degree in chemistry. Already Mr. Peter Blackburn of Auckland, with these qualifications, had offered to C.M.S. He had been a C.S.S.M. worker, Crusader camp commandant and Sunday School superintendent. What more was needed—except a wife? And he found her as a fellow student at St. Andrew's Hall, Melbourne—Miss Ruth Crosby. Early in 1971 they joined the staff of St. Andrew's School, Singapore. They are greatly appreciated in the parish and the boys enjoy the open house.

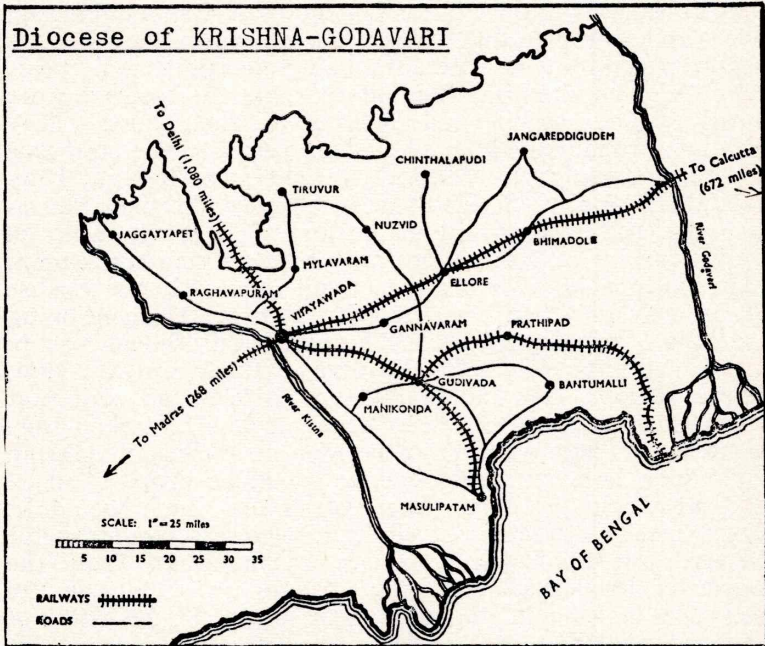
Shortly afterwards Miss Alison Rowe, B.A., joined the staff of the sister school, St. Margaret's. She also owed much to Crusaders, League of Youth and B.T.I. By her arrival the N.Z.C.M.S. force had risen from three to six. With this new life Mr. Allen was reporting 60 young people from the school's Christian fellowship attending a barbecue, an increase in Sunday School teachers, a healthy Boys' Brigade Company, and a general growth in spiritual depth. With such promise of growth one has every hope for a flourishing future for the Church in Singapore.

NOTES

1. By Ray Wylie in "China and Ourselves", edited by B. Douglas and R. Terrill, Beacon Press 1970.
2. "Reporter in Red China", p.50. by Charles Taylor. Gollancz, 1967.
3. *ibid* p.61.
4. "Chinese Journey" by Jan Myrdal, Chatto & Windus, 1965.
5. The full story of this is in the Reaper of June 1947.
6. *vide* ch. 18.
7. For a further treatment see "The Password is Love by Kathleen Carpenter, Highway Press.
8. This comment was made by Bishop Henry Baines of Singapore in a letter to the Chairman of the N.Z.S.U.

Chapter 15

South India after Partition



Returning to Vijayawada (the spelling "Bezswana" being no longer used) we first of all take up the story of the Bishop Azariah School, the good record of which can be ascribed to the faithfulness, ingenuity and dogged determination of Miss Mullan, and of Miss Marjorie Dugdale of the English C.M.S. The latter was already in charge of the hostel of 150 girls, and more than once was the only missionary on the staff. Miss Mullan says of her that at times she had to carry round pills in her pocket just to

keep her going. At the time of writing she is still there. When Miss Mullan arrived there were 400 pupils. By the time she left the figure was up to 1,200, with 280 in the hostel. By charging nominal fees (the highest being N.Z. \$10 a year) she managed to put up new buildings, install septic tanks, water supply and electricity.

So popular was the school that annual applications for enrolment numbered 2,500. When Miss Mullan took over classes began at Standard 2 level but gradually, and mainly for the sake of the Training College students, the starting age was lowered to five. The training course was for two years, a total of 40 entrants being accepted each year. School classes sometimes had 60 girls, but the teachers were mostly young, active, and keen to do their best. They usually got married after about four years, so the staff was constantly changing. Subjects taught were Telugu, English, Hindi, Maths, Social Studies, Science, Physical Education, Art and Sewing—all compulsory. Those who went on to University and other training centres compared more than favourably with students from other schools because of the way they had been taught. It is worth mentioning that the original purpose for founding this school was to provide educated wives for the clergy. It certainly did that. Three bishops, two Indian and one British, all said that when they went on tour they could always tell when they came to a village whether there was an ex-Bishop Azariah girl there, because arrangements would be properly made and all would go well. The church and linen would be clean, meals correctly served, congregations would arrive on time and know the responses, hymns, etc. Truly the words of Proverbs 22.6 apply: "Train up a child in the way that he should go, and when he is old, he will not depart from it".

One most telling incident is concerned with the local Education Officer. He asked if the school could be used as an exam centre for boys. Miss Mullan was doubtful but he pressed her, because it would be cheaper for him. His argument was that if his government teachers, who were men and Hindus, did the supervising, he would need to put two in each room because one by himself would help the boys (through bribery of course). Yet he was prepared to have one Christian woman teacher per room (and most were under 24), because he knew they were incorruptible! This speaks volumes for the integrity and true faith of

these young Christian teachers. The reason is not far to seek. In the centre of the compound stands their lovely chapel, built in stone and beautiful in its utter simplicity. To speak to the girls at evening prayers, all sitting on the floor and listening with rapt attention, is an unforgettable experience. And then to watch them marching out in their saris of mixed colours, looking like lilies of the field being swept by a gentle breeze, is to take one back to things that are pure and true and of good report. For in that school a real work of the Holy Spirit goes on, with changed lives and a loving concern for their neighbours.

Of Marjorie Dugdale Miss Mullan writes, "one who has introduced thousands of girls to a life of order and cleanliness; built up thousands of skinny little things into reasonably healthy girls who could run about; destroyed millions of lice; amused and entertained, comforted and healed, protected and guided, and shown the Saviour to thousands, and indirectly to vast numbers of people. There will never be another like her. Quite devoted and quite unsparing of herself, with a marvellous sense of fun and a wonderful gift for story telling, and a flair with the younger children". Such a tribute reflects something of the one who gave it, for much the same could be said of her.

Two others connected with the school were Miss Thomas, the head teacher, and Miss Jacob, head of the training college. Miss Thomas's family belonged to the Mar Thoma Church, but long ago had been of Brahman origin. One day the school was visited by a lot of V.I.P.'s, each followed by a peon (attendant). Neither Miss Thomas nor Miss Mullan had such a luxury. They showed their visitors round, while Miss Thomas opened and shut doors and cupboards. One of the men said jokingly to her, "You must have been a peon in a previous incarnation". As quick as lightning she replied, "I must have been a very good peon to have such promotion in this incarnation"! Miss Mullan says, "She was of exceptional intellect and character, most conscientious and thorough, with artistic taste as well as a wonderful attention to detail. She knew what went on in every class, taught a great deal herself, worked late every night and much of the holidays. She was greatly esteemed by the parents. She was a fine Christian and did an enormous service to girls' education and to the Christian community". She died just before retirement in 1970. She had been ably supported by Miss Jacob who, on retiring, engaged in evangelistic work.

Not content with being Principal of Bishop Azariah, Miss Mullan found herself acting Principal of the Noble Boys' High School at Masulipatam. This school had had a wonderful beginning in 1843 under Robert Noble. He was the means of leading a number of Brahmans to Christ. The influence of the school spread far and wide, so much so that Sir Charles Trevelyan called it "The Cambridge of South India".¹ From it came a host of just magistrates and honest revenue collectors. But by Miss Mullan's time it had fallen on evil days. The staff had become dispirited, largely because of the inadequacy of their salaries, which made them lazy and corrupt. But who are we to blame them? With insufficient food, anxiety about their families, and a torrid climate, one can understand their lack of efficiency and enthusiasm. While she was supervising this school Miss Mullan, who invariably rose at 4.30 a.m. and worked till 9 p.m., used to go there once a week from Vijayawada. Leaving at 7.30 she returned 12 hours later, exhausted by trying to bulldoze the staff into getting on with the job. They must have been a feckless lot, for one day a boy threw a stone accidentally cutting out the eye of another boy. The others wanted to lynch the culprit; the staff panicked and locked themselves in the staff room. Miss Mullan sailed into the fray with the head boy and soon restored order. Further mention of this school is made in a later chapter.

If this were not enough she also had, for her last two years, the supervision of 338 elementary schools with nearly 900 teachers. One day a week she went on tour, with some other missionary and the local pastor, visiting 10 schools each time. In her own words, "they were incredibly bad except for a very few". But, again, money was so scarce that many buildings were mere sheds, not even water-proof; and books were liable to be eaten by white ants. Unlike those in our affluent society they had to improvise. Help from New Zealand in the form of reading materials, Christmas cards, tracts, etc., all sewn up in envelopes made from double pages of the "Auckland Weekly" helped to encourage pastors and teachers. She and her companion tested every child in reading and arithmetic. Added to this were the monthly returns—10 signatures for each of the 338 schools. After these had gone to the appropriate district officer they came back with the salary payments, which she made herself in order to stop any corruption.

Village evangelism was undertaken whenever possible, with Miss Dugdale and some of the former pupils. This depended on relieving help being available. Two of such were Miss Margaret Woods, ex-China, and Miss Ruth Shanks, both N.Z.C.M.S., of whom more below. The work was backed by regular nights of prayer. One wonders how she also found time to be District Guide Commissioner (never having been a Guide herself!) or an emergency hospital matron, with 153 patients during a 'flu epidemic.

Of her own health she mentions having meningitis and dengue, but nothing else—no dystentery, malaria or prickly heat—but *always* tired. Despite this her service reads like a Pauline record: being stranded in the middle of rivers, stoned, in riots, stopping street fights, pulling out teeth, dragging women from burning buildings, enduring cyclones, being in a car when two wheels came off, sitting by dying children, burying one herself, hauling Brahmans to hospital, pulling an old Muslim woman out of purdah to look after her grandchild, seeing miracles of healing, going alone into a crowd of 200 striking rice merchants (who, on seeing her, stopped still and gave her rice for the boarders), being taken to court, being offered bribes, eating incredible things, eating nothing, eating with Mr. Nehru.²

She eventually retired in 1964, taking up the post of Principal of St. Margaret's College, Christchurch, where, doubtless, our wealthier N.Z. children are learning new sets of values from her. Her years at the Bishop Azariah School were abundantly fruitful. Eight years later it can safely be said that what she began has continued and developed. Girls are still being brought to know the Saviour and educated to serve Him and their country as they pass into womanhood.

Mention has been made about the help given by Miss Woods. She had withdrawn from China in 1951 after 32 years' service. After doing some sterling deputation work at home she heard Miss Mullan's appeal for help. Despite all she had been through she offered, in 1952, to answer this call. Her coming relieved the pressure considerably in both schools and hostels, and she helped in preparing girls and teachers for Gospel witness in the villages. Miss Mullan writes, "I don't know what we should do without her". In 1956 Bishop Solomon of Dornakal asked her to take over the station of Dummagudem while the other missionaries were on furlough. Had she not done so it would have been

forced to close down. It was not unlike her work in Hangchow in that much of it was concerned with children. She travelled extensively establishing Sunday Schools in the most unexpected places. She built up the lace industry again to its former strength;³ and did particularly fine work amongst hill tribal people called the Doyas. For a person of her age to move out of the Chinese culture and language to something quite different in India was a most valiant effort. After 43 years overseas service she came home most reluctantly for health reasons at the end of 1963. A few months later she began all over again amongst the Maoris in the Putiki pastorate, Wanganui. The Rev. Keith Elliott, V.C., the pastor, says of her, "She once apologised for her slightly odd way of walking. She said she could not break herself of the habit of looking for snakes in her path. Sister Margaret may be stooped in form—but she will always stand upright in the Presence of the Lord".⁴ At the moment of writing she is still continuing her ministry in the Putiki pastorate.

Before leaving South India Margaret Woods was able to hand over to Capt. and Mrs. Philip Hayne of the Church Army from England. They had been missionaries there before World War II and had come back to give another four years before retirement. To make the work more effective in this last spell Captain Hayne was ordained. N.Z.C.M.S. took over their support for the years 1964-66, and also provided a jeep for their extensive travelling. An additional link with the Society was that Capt. Hayne had taken a mission in England in 1947 for the Rev. K. Gregory, one of the present members of the Executive.

In February 1960 Miss Ruth Shanks, a teacher from Auckland, and Mr. and Mrs. David Cooke sailed for South India. Miss Shanks went to the Bishop Azariah school in response to an appeal from Miss Mullan. She became warden of the hostel, taught in the school and did evangelistic work. In October 1963 she married Mr John Saunders, an Englishman whose conversion was due to a member of the O.I.C.C.U.⁵ and the film "Quo Vadis?" Quite an interesting conjunction! While at Oxford he had coached the Pembroke College VIII. He took up accountancy, and the day he completed his final Chartered Accountants' exam he applied to C.M.S. He was duly appointed Accountant to the Krishna-Godavari diocese in 1961, where he worked steadily at putting the finances on a truly spiritual basis. After their

marriage Mr. Saunders was taken on by N.Z.C.M.S. from the Parent Society. They are fortunate to be serving under a deeply spiritual bishop, Ananda Rao Samuel who, with his wife, visited this country in 1965. These most gracious guests left an indelible impression on all who met them.

That God is still at work now, as in earlier years, is evidenced by a report from the Bishop in 1970. "Evangelistic work is the most important and vital function of the Church. As fire exists by burning, so the Church exists by its mission. I am happy to report that in many parts of the diocese, in almost every parish, people are being drawn to the Lord Jesus Christ and into His Fellowship, and these from all castes and communities".⁶ He told of a village he visited in August 1969, which had been washed away in the floods in May. The previous year he had baptised 90 folk there. Now he was called to baptise another 250, including the village President. Humanly speaking this was due to a devoted teacher, Lazarus, and his wife, but, as the Bishop pointed out, "This is nothing but the work of the Holy Spirit. No man can take credit for it".⁷ He went on to describe how many well-to-do Hindu women, educated in Christian schools, had time to read the Bible and were turning to Christ. He stressed that often it was a family movement, and mostly a lay movement spearheaded by ordinary Christians. There were plans for 200 youth fellowships in the diocese. He mentioned the biennial convention at Vijayawada, run by the Andhra Christian Council, and attended by up to 30,000. At this Mr. Saunders was Secretary-Treasurer, and also helped with Mr. Baigent's bookstall.

Meanwhile David and Mary Cooke, with their six children, had settled in at Masulipatam. The situation at the Noble Boys' High School was such that, unless a principal could be found, it would have had to close down. Mr. Cooke, a senior master at Christ's College and a brilliant linguist, offered to fill the gap. We have already seen how Miss Mullan had tried to supervise it once a week from Vijayawada 40 miles away. Now Mr. Cooke was able to throw all his zeal and ability into the task, being both Principal of the school and Warden of the hostel. It was not long before he discovered some of the basic reasons behind the poverty of spirit in school, community and Church, reasons mentioned earlier in the chapter. Conscientious as he was of these defects, and although himself some-

times the target for backbiting, anonymous letters and deceit, yet he managed to enter into the feelings of these mostly former outcastes and ever to hold before them the Person and example of the Lord Jesus. In his final letter he wrote, "we have learnt more than we have taught and are torn at the parting from our adopted country".

One of the secrets of the gradual change of attitude in both school and Church was the monthly all-night prayer meeting for revival, started by John Saunders. David Cooke felt that God began to do a quiet work in those who prayed, and that gradually a spirit of reconciliation began to be apparent throughout the diocese. This was further helped by the fact that the Bishop was a Mala from the weaver community, while his wife was a Madiga from the tanner community: thus they broke down the "middle wall of partition" between the two. No wonder that violent Communists as well as those demon-possessed were turning to Christ.

During their four years there the Cookes did not confine their activities to the school. David was a Diocesan Lay Reader and particularly endeared himself to the congregation at St. Mary's and St. Andrew's churches in Masulipatam. They opened their home to the boys. Students from other institutions came to hear him. They both took an active part in the work of the Bible Society and were much appreciated by the Government and Public Servants' Fellowship. It was a sad day when they left with their seven children in January 1964. Mr. Cooke continues his interest in C.M.S. in his role as Deputy Chairman of the Executive.

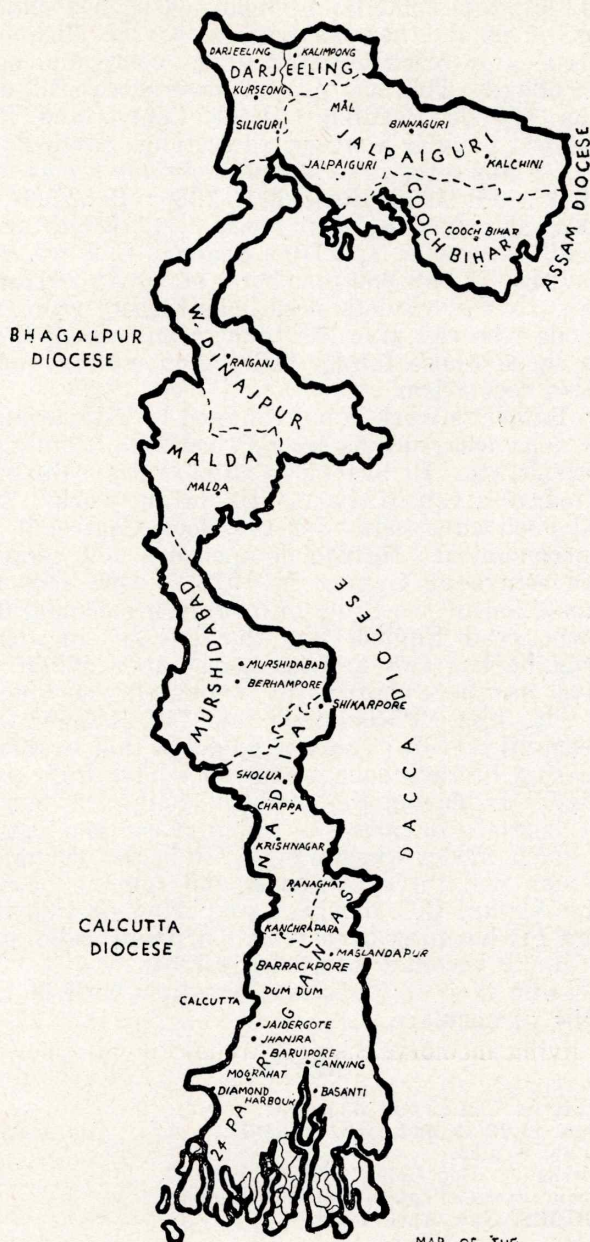
To add to his team the Bishop acquired a bookshop manager in the person of Mr. Eric Baigent of Stoke, Nelson, who had had considerable experience in business both in New Zealand and Fiji. After two years at the B.T.I. and one as manager of the C.M.S. bookroom in Christchurch, he went to Vijayawada early in 1966 to take over the bookshop. The Andhra Christian Council was behind this venture. Unfortunately their understanding of the need for Christian literature was not matched by that of the Church as a whole. Indeed, one senior clergyman told Mr. Baigent that he had not read a book for seven years! Mr. Baigent's characteristic reply was, "Well, I'm glad I don't have to listen to your sermons". When he arrived he found nothing ready, so opened shop on the verandah of his house in the compound. He next moved to the bazaar, a

good site opposite some land which had been promised for building. This did not materialise, so the Bishop made available a large brick building in the compound near the diocesan offices. This has proved most successful, and the Prabodha ("Good Reading") Book Centre and Reading Room is most popular amongst all sections, particularly the students. Figures for sales at the Bookroom are as follows: 1967: Rs27,000; 1968: Rs45,000; 1969: Rs62,000; 1970: Rs70,000. During these four years 6,111 Bibles and New Testaments were sold. In 1970 a Readers' Club was started. Within a year it had 380 members, of whom 297 are non-Christian. A very obvious need is an inquiry room, as well as someone who can give the time to answering the questions of those whose family faith is crumbling under the advance of secularism.

Mr. Baigent's work is not confined to Vijayawada. He receives repeated requests to visit schools, hospitals, harvest festivals, etc. He also visits Hindu fairs. During 1970 he was loaned a van to try out itinerating work. While it provided good advertising for the Book Centre, it proved to be uneconomical. Instead he opened a new shop in the academic centre of Guntur in 1972. One serious lack is a translation of the Bible into modern colloquial Telugu. Those who read English like the T.E.V. In John and Nathanael he has two devoted assistants. When a N.Z. Executive member visited the bookroom in 1969 they pleaded with him, "Please don't take Mr. Baigent from us for at least 10 years". There is no doubt that in this world of increasing literacy such work must have high priority. Mr. Baigent is blazing the trail and longs for more keen Indian Christians to catch the vision of communicating the Gospel, using modern techniques. It is the younger generation who will force the pace, and for the past seven years the Andhra C.C. has been preparing first class tapes in Telugu for beaming back from Christian radio stations. As the Church becomes increasingly Indianised it will need an increasing flow of Christian literature both in English and in the vernacular.

NOTES

1. History of C.M.S. vol. ii, p.548.
2. 2 Cor. 11.23-33 and Heb. 11.32-38.
3. vide ch. 8, p.56.
4. "Cowshed to Dog Collar" (Reed's) p.166.
5. Oxford Inter-Collegiate Christian Union.
6. N.Z.C.M.S. New April 1970.
7. ibid.



MAP OF THE
DIOCESE OF BARRACKPORE

India – North (2)

In 1955 the new diocese of Barrackpore was formed from the diocese of Calcutta and includes the Nadia district. It runs 350 miles from the Ganges delta to Darjeeling, 8,000 ft. up in the Himalyas. The first bishop was Ronald Bryan who has described the life of his diocese in a very readable book, "All in a Day's Work".¹ In his enthronement sermon he said: "If I am dismayed by the immensity of the task before us, I remember that He Whom I serve is the Everlasting God, the Creator of the ends of the earth. There is no searching of His wisdom, nor bounds to His power. He is able to do exceeding abundantly above all I ask or think. And He has committed all authority to His only Son, my Master". These words were more than appropriate in a diocese where not one of the clergy was under 50 years of age, where he received a salary of only £30 per month and the clergy (all nationals) a bare £6 13/-. Undismayed he chose as the motto for the diocesan coat of arms the words "Tell it out".²

A. Ranaghat

The staff of the Doyabari hospital soon learned to appreciate their Bishop's concern for them. He encouraged them to open yet another outpost—a 10-bed hospital at Solua, a largely Muslim area with a small Christian population. The three resident nurses here, as elsewhere, helped with parish work, Sunday School, village evangelism, etc., and were glad to do so.

Apart from routine work, interrupted by the worst flood in living memory, Sister Purchas found a new outlet for her practical Christianity—that of rescuing unwanted little children. After building them up physically she generally got them adopted by a Christian family. In 1960, thanks to gifts from N.Z. and England, they were able to build a beautiful chapel in the very centre of the compound. This became the venue for the daily prayers, and also

housed a library for the literate patients. One special feature is the clear glass window, in the shape of a Cross, over the Communion Table. Through it could be seen the brilliant red of the poinsettias backed by the blue of the tropical sky.

In 1962 there was a doctor crisis. First, Dr. Aaron's health broke down and she had to retire, though she did come back for weekend visits in 1965 when they were without a doctor. Then Dr. Flewett left to get married to Mr. John Compton, a C.M.S. missionary serving in Africa. For the next two years the nurses coped without a doctor except for two months service by Dr. B. Dej, and an occasional visit by one from the L.M.S. hospital some miles away. In 1963 Dr. Gwen Higgins of English C.M.S. came to help for 15 months. Mercifully she already knew the language from service in East Pakistan. The arrival of Sister Kathleen Smith, also of English C.M.S., relieved Miss Purchas of some of the burden, especially in the out-stations. She was there from 1962 to 1965. She also knew the language. From 1963-64 they had a male doctor, Dr. Komalesh Mondal, who was most acceptable to all. This hand-to-mouth existence has to be seen against a background of mounting numbers of patients and, in particular, of demands of ante-natal work and confinements. In 1965 the Indo-Pakistani war came perilously close to Ranaghat. Thousands of troops were quartered on the adjoining property, but the Lord looked after His own. A Dr. Avis Eapen from South India was with them at this time for a year. Despite all the changes in doctors the nursing staff remained stable and true. To Elizabeth Purchas must go much of the credit. She herself says, "We were aware of God's guidance at every turn".³

During these years the situation in West Bengal became increasingly critical. With the upsurge of a very militant form of Marxism, law and order seemed to go by the board. In 1968 a court case was lodged against the hospital. In an extraordinary way it was dismissed after only the second hearing. Then, in April, an attempt was made on the life of the Nursing Superintendent. A bomb was thrown, but the assassins had failed to see that it was not her at whom it was aimed. In fact the victim was the night watchman. The culprit was a man who had, quite rightly, been dismissed from the hospital for dishonesty. As a result it was decided to close the hospital for six months,

and it was considered inadvisable for Miss Purchas to return. Attempts were made to re-open it but failed. In 1970 some of the buildings and land were sold to the Y.M.C.A., who have turned it into a "Boys' Town" for some of the orphan boys of Calcutta. The rest of the nursing staff found employment in other hospitals and clinics. Bishop Bryan wrote to N.Z.C.M.S.: "On behalf of the Church in this diocese I offer you, and of course Elizabeth also, our deepest apologies for the shocking events which have made it necessary for her to leave us. Please believe that the Church as a whole, and everyone in any position of leadership, is profoundly distressed; and we all appreciate very highly the self-forgetting work, skill and devotion with which Elizabeth has served the Church in Bengal during her 17 years ministry at Doyabari. We are correspondingly grateful to your Society for having sent her to us".⁴ She resigned in January 1969 and became Assistant Matron of St. George's Hospital, Christchurch. She was able to make a visit to West Bengal in 1971. To mark the bravery of the night watchman, who had tackled the murderers, the Society sent a donation to his widow.

B. Northern Barrackpore

In response to an appeal by Bishop Bryan, the Rev. John Jones offered to go out again. He went in December 1959 under N.Z.C.M.S. to work chiefly in the far North. Stationed at Kalimpong, he was chaplain to the Dr. Graham's Homes there and to the staff of the tea estates, looked after the Bengali congregations, and conducted retreats and refresher courses in English and Bengali all over the diocese.

The tea-garden area of "The Dooars" contain about 140 tea estates, some of over 1,500 acres. Most of the workers are Mundas, who migrated from Chota Nagpur, hundreds of miles away, because they were found to be good at the job. Some large estates had villages containing up to 3,000 of them. For some fifty years nothing had been done for the Christians among them, though they remained faithful. When Bishop Bryan discovered them he appointed a catechist and had some churches built. It was to these people that Mr Jones ministered, as well as to the British and Anglo-Indian staff. In 1961 the Catechist, John Tuti, returned from four years training for the ministry in Chota Nagpur. He then became responsible for this work and was, of course, able to take Communion Services in the

Mundari tongue, instead of Mr. Jones' Bengali.⁵ The Church there is still growing vigorously.

The Bishop summed up Mr. Jones' work at this time as "the setting up of the Mundas' centre at Binnaguri, with church and temporary parsonage; the clearing up of the old Jalpaiguri cemetery, with the repair of the church and the rebuilding of the attached house; the clarification of the Habra problem; and the great plan for rural development and economic uplift". This last had been asked for by the U.N.O. as part of the Freedom from Hunger campaign. For this he moved to Doyabari, as he had been able to hand over his work in Kalimpong. But as there was no suitable accommodation he sent his wife and son back to New Zealand. No better man could have been chosen. He had to show how to provide material help and new avenues of employment to the economically depressed in rural areas; disseminate new methods of agriculture and modern resources to increase food supplies; and to make more profitable development of Church property. His proposals dealt with poultry and duck keeping; fish culture; tube wells; fertilisers; new breeds of cattle; new strains of rice and other grains; the introduction of tomatoes; a canning industry; the use of tractors, etc. Today many of these plans are in operation, bringing health and hope to untold numbers of grateful Indians.

The "Habra problem" concerned a Refugee Community Centre near the East Pakistan border, which had been set up by the Bengal Christian Council. Now, 14 years after Partition, it was concerned solely with educational and literacy activities. The Council wanted to hand it over either to a local secular body or to a Church. Mr. Jones made a thorough survey which resulted in the diocese taking it over, giving it an agricultural backing, and so witnessing to the displaced and disinherited the concern of Christ for the total life of the people. It was while visiting this place that Mr. Jones was involved in a car accident which nearly cost him his life. He convalesced with Mr. and Mrs. Tyndale-Biscoe in Kashmir, but because of a relapse had to return home for good at the end of that year (1962). On his eventual retirement he settled next to the Tyndale-Biscoes at Ruby Bay near Nelson.

Two others who went to Northern Barrackpore were Pamela Bailey (1967) and Patricia Russell (1968). Through the influence of their Principal at the N.Z.B.T.I.,

the Rev. David Stewart, who had been Principal of the Mt. Hermon School, Darjeeling, these two went there. Miss Bailey, a primary school teacher, teaches music and Scripture, and is matron of the 8-12 year old girls. Miss Russell, English born, and with an Oxford B.A., a Hull Dip.Ed., and Melbourne L.Th., teaches in the secondary department. Both members of the League of Youth, they went out directly under the School, but became the first C.M.S. Associates, whereby though not paid by the Society, they are included in its prayer backing, news and home concern. The school, founded in 1895, is a co-educational Christian one, ranging from kindergarten to high school. The present Principal is also from New Zealand, Graeme Murray, whose sister Jocelyn is with N.Z.C.M.S. in Kenya. There are 350 boarders and some day scholars. Such is the ethos of the school that at least one officer from Thailand brought his two Buddhist children all the way to be educated in this Christian institution. It is a boon to missionaries, who can send their children to this beautiful place. The school, set at 7,500 ft. commands a breath-taking view of Kangchenjunga (28,156 ft.). For the teachers there is the perpetual reminder to lift up their eyes to the hills and to the Creator of them; and, in turn, to encourage the children to do the same. Our two C.M.S. ladies are doing just this; in dormitory prayers at close of day, in Sunday School classes, Crusader groups, Cubs, etc. Results are seldom spectacular, but faithful sowing leads to fruit in the end. A direct result of schools such as this is that our missionaries' children can obtain a good proportion of their education in the country where their parents are working, thus enabling them to stay longer on the field. At the same time the Christian children can bear witness to their non-Christian fellows from Tibet, Nepal, Bhutan and many other countries. Perhaps this is one reason why so many missionaries' children go back to become missionaries themselves when they grow up. Pamela's twin sister Judith is due to join her there as a teacher in 1972.

C. Kashmir

Mention of the Tyndale-Biscoes leads on to another couple from N.Z.C.M.S. who served in Kashmir. In 1953 the Spurrs, having left China in 1951, went there for four years. Tony was vicar of All Saints' Church, Srinagar, chaplain to the Tyndale-Biscoe Memorial High School and of the C.M.S. Girls' High School, where his wife Margaret

ran a medical clinic, and also chaplain at Anantnag. From March 1953-March 1956 he was acting principal of the boys' school, made famous by Canon Cecil Tyndale-Biscoe's character-building form of education. He had to deal with 800 boys from the Muslim, Hindu, Sikh and Christian communities. Once a new principal was appointed he was able to resume his normal activities, which also included the oversight of five churches scattered over 100 miles. Once more he could resume outreach evangelistic work, as well as adult literacy classes. He had a great desire to see the Church built up on a solid Bible-reading basis. The Spurrs finally retired in 1957, spending 11 months in New Zealand. Four of these were at All Saints', Nelson, where Archdeacon Frank Ault formerly of Karachi was Vicar.⁶ For another four he was acting vicar of Fendalton, while the Rev. L. A. Barnes was visiting his daughter in Kenya.⁷ In 1958 they went to England, where he is currently vicar of a Lincolnshire parish.

Meanwhile Eric Tyndale-Biscoe had come to New Zealand after leaving the staff of his father's school. After teaching in Wanganui he retired to the Nelson area. Suddenly in 1960 he and his wife Phil answered a call to go back under N.Z.C.M.S. to take over the school, which was passing through a time of crisis. Things had slipped badly, and they found themselves having to lay afresh the old foundations. At the end of 2½ years they were able to hand over to a fine young Englishman, John Ray, knowing that the school was back on its former lines. Once again, in 1968, they were enabled to go back for six months to look after the school while Mr. Ray was on furlough. On both occasions they had a royal welcome from pupils, staff and old boys. Incidentally they were able to go because John and Anne Jones had just moved into the house next door, and they looked after the property and livestock during their absence.

D. The Tibetans

For centuries the people of Tibet had been denied the Gospel. Apart from the few missionaries like Norman McIntosh (N.Z. China Inland Mission) who had managed to get in from the east, those Tibetan traders who visited India, and the Tibetan Bible, whose writing and rescue were so vividly recorded by Bishop Chandu Ray,⁸ no Christian witness was able to be presented. Tibetan lamaism

has a strong and unholy hold over the country. In the Communist take-over of Tibet one cannot excuse the Chinese for their inhuman cruelty, which the Internal Commission of Jurists in 1960 termed genocide. On the other hand it seems as if God permitted this in order to bring the knowledge of His grace to these brave but benighted people. Between the first invasion in 1950, through 1959 when the Dalai Lama escaped, and up to the present day there has been a steady trickle of refugees into India. There are probably some one million there now. One of the chief concerns of Tibetans and Indians alike has been to find schools for the children. Mt. Hermon in Darjeeling has already been mentioned, and from it the children can gaze into their homeland. Another is the Wynberg-Allen School in Mussoorie, in the north-west, the town where the Dalai Lama has one of his headquarters. This school has a Tibetan hostel, and there is a Christian inter-mission centre in the bazaar, set 6,400 ft. up and looking across to Tibet.

While God was preparing the Tibetans He was also preparing a messenger. A fourth-former at Hamilton, Elaine Lovell, heard Him calling her to work amongst these people. She read every book on Tibet that she could, and was N.Z. secretary for the Tibetan Prayer Fellowship 1962-65. She gained her B.Sc., graduated at Teachers' Training College and taught for two years in secondary schools. In 1966 she took a special course on Buddhism and Hinduism while at St. Andrew's Hall, Melbourne. In 1967 she joined the staff of Wynberg-Allen, both teaching and working in the Tibetan hostel. The children have responded well to the affection and practical love showered on them, but are difficult to break through to on the spiritual level. This may well be because they equate their nationality with their religion, and fear to become outcasts from their own people.

Missionary work is not all school and prayers! In 1969 Miss Lovell and her co-worker from England, Miss Beryl Norman, took 24 of these boys and girls, ranging from 9-16 on a 5,000-mile journey by train all over India, to make them more aware of their adopted country. For six weeks they travelled from the Himalayan foothills right to the extreme South, where they saw and swam in the sea for the first time, and back through Delhi, where they were present for the Republic Day celebrations. Their horizons expanded vastly, with additional titbits such as visiting three zoos, an airport, being stranded all night on an island off

Cochin, and changing carriages when the gauge was different. Numbers in the hostel grew to 60, and in 1970 they took 25 of them for a month's holiday to the seaside near Bombay.

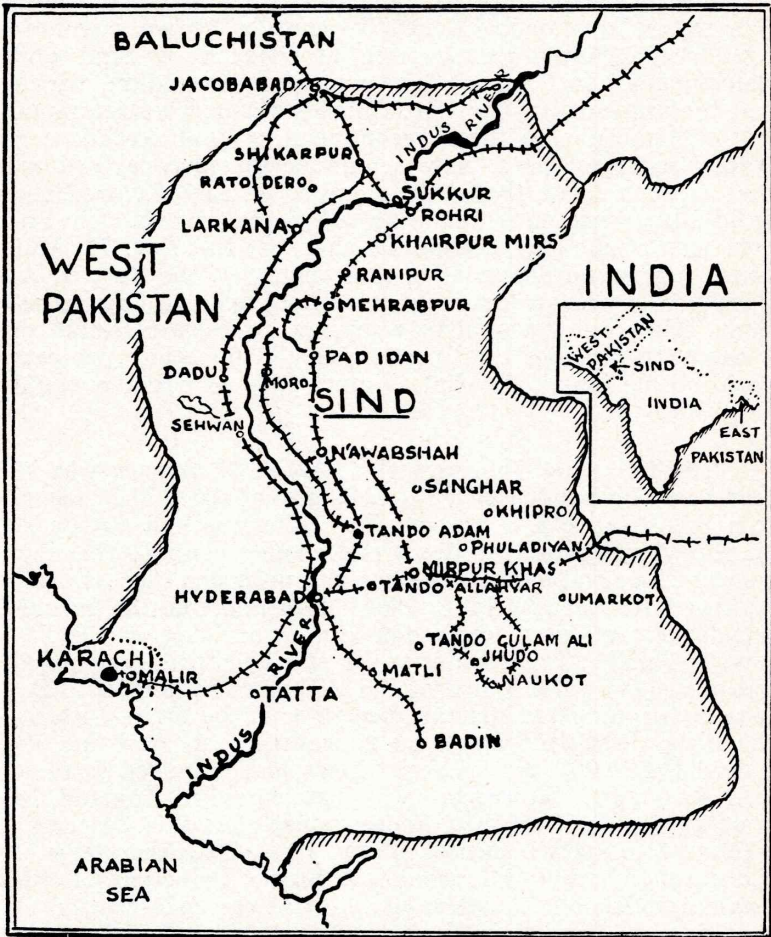
Apart from work in the school, Miss Lovell did an increasing amount of visiting in bazaars. However, the obvious disinclination of the government to allow Christian work in some areas, and the policy of the school to close the hostel and integrate the Tibetans with the other children, caused these two ladies to consider how God was leading them. The answer was not far to seek. They were led to visit a certain valley, where there are considerable colonies of Tibetans. They are served by Dr. Peter Snell, a member of the English C.M.S.⁹ A further visit in 1971, with 12 orphan Tibetans from the hostel, in a recently acquired Land Rover, made them feel sure there was a field here for a mobile preventive medicine education programme. Conditions in the various camps in the valley are primitive in the extreme, and travelling is most hazardous. However, these two intrepid women seem quite undaunted and have established themselves in the area. Their sole concern is to present the Lord Jesus wherever there are those who have not found him for themselves. To add to their labours they also minister to the many deluded hippies who come from all over the world to this valley where marijuana grows wild. This is self-sacrificing work which cries out for much prayer on the home front.

NOTES

1. "All in a Day's Work" by Ronald Bryan, Bishop of Barrackpore (Highway Press).
2. N.Z.C.M.S. News June 1957.
3. Letter to author March 1971.
4. Letter to General Secretary October 1968.
5. vide "The Mundia Congregations", a chapter in the booklet "The Diocese of Barrackpore", published 1961.
6. vide ch. 10.
7. vide ch. 18.
8. "The Story of the Tibetan Bible" (B. & F.B.S.).
9. The name and locality of this valley are deliberately omitted.

Chapter 17

Developments in Pakistan



When N.Z.C.M.S. took over the work in Sind, it had little idea that within five years that Province would be part of a new nation. On 14th August, 1947, Pakistan was created, and all missionaries found themselves working in an Islamic state. The change had no adverse effects, for minority rights were guaranteed in the constitution and, at the same time, the Church lost its image in the minds of the people as a tool of the British raj. From the Society's point of view it was a blessing that all its work was in the West Wing. Not only so, but it was all in one diocese, Lahore, under Bishop Barne. In chapter 10 we saw how Archdeacon Hares had become archdeacon of Sind and Baluchistan. In June 1947 he sent a memorandum, which had the approval of the Rev. Charles Haskell, secretary of our own mission in Sind, recommending that Archdeacon Hares' successor be a New Zealander in episcopal orders, that we double or treble the number of Lay Evangelists, build a boys' hostel, and step up the medical work. The report was studied by Bishop Stephenson, the Rev. F. Ault (both former missionaries in that country), the Rev. R. A. Carson who was on furlough from Sind, and the Lay Secretary. They felt it would be a premature move to establish a separate diocese, that funds for all the other projects could not be found, but that as much help as possible would be given.

The following February the Rev. S. N. Spence was at home, having handed over the headship of the C.M.S. school to a Pakistani, Mr. S. Sunder Das. He was able to report on the inauguration of the archdeaconry council, the new constitution, and suggestions for the proposed diocese. He returned to Karachi in October 1948 and, on the recommendation of Hares, succeeded him as archdeacon the following April. The formation of the bishopric was ruled out of order by the Synod of the Bishops of the C.I.P.B.C., who rightly insisted that no diocese could be formed unless the bishop's stipend could be guaranteed. Out of the required Rs200,000, Archdeacon Hares had managed to raise only Rs 63,000. However, on his retirement to England, he kept up the good work of finding more. At this time, too, Archdeacon Spence succeeded Mr. Haskell as secretary of the mission, when he officially became Principal of the Grammar School. Another change was the consecration of Archdeacon Laurence Woolmer as Bishop of Lahore in October 1949, a choice popular with all races. He was

enthroned by Selby Spence. Of the new bishop, Peter Tovey was to write: "He is an invaluable gift to Pakistan and, humanly speaking, the grand unity is in good part due to the love and esteem in which he is held by every Christian in the land. He is so humble, so spiritual, and walks, like Enoch of old, very close to God. Please pray for him. He sometimes looks worn out, and never spares himself in the Lord's work".² It was confidently expected that his load would have been lightened by the consecration of the Rev. Chandu Ray in 1951 as assistant bishop, with special responsibility for Sind and Baluchistan. He was ideally suited for the job, being a Sindhi, an ardent evangelist, and one with great administrative talent as he had formerly been a business man. Unfortunately, lack of finance prevented this, and it was not until 1957 that he became a Bishop. Meanwhile he continued most effectively as Bible Society Secretary for Pakistan, travelling widely including visits to England, the States and, in 1954, by which time he was a canon of Lahore, to New Zealand. This was shortly after he had completed the first ever translation of the Old Testament in Sindhi; and his revision of the New.³ His visit made a deep impression here. Not long afterwards he seriously considered refusing consecration, because of the jealousy of another man. Mercifully the Lord overruled, and it was a great day for the diocese when he was finally consecrated. But before that event far more was to happen.

When Mr. Spence returned to Pakistan in 1948 he was accompanied by Sister Heather Siggleskow of Brightwater, Nelson. Initially she settled in Karachi, while learning Urdu, and became Matron of the Mission School Boarding House: looking after 20 boys aged between 5 and 17. In a letter written at that time, she mentions the serious effect of the devaluation of currency.⁴ In 1950 she was joined by Ellen Pattle, a tutor-sister from the Lower Hutt hospital, and they were posted together to the C.M.S. hospital at Quetta. This was an innovation as, though Baluchistan was in the archdeaconry, it was a separate area from Sind. Selby Spence, however, felt they would not only have the best possible experience there of medical work in Pakistan, but also have Urdu instruction from a Munshi⁵ of long experience in the best possible climate apart from Murree. On both counts he was right, and they got through their language in quick time.⁶ The same ship that brought Miss

Pattle also carried the Rev. Peter Tovey, his wife Marjorie and their baby boy Derek. Peter had done his training in Christchurch, had served five years in the N.Z. Navy (his uncle was Admiral Lord Tovey), and had been ordained afterwards in Rochester, England. It was while serving his curacy at Christ Church, Beckenham, that he heard the call to Sind. It was from this church that Bishop Woolmer had come, and also the Rev. Ross Tully who was to follow Peter as chaplain of the Quetta hospital.

At this point some brief mention must be made of Quetta, a place for ever associated with the Holland family. Dr. Sir Henry Holland served there from 1900-1948. He had been buried alive, at the age of 65, when the hospital collapsed around him in the March 1935 earthquake which claimed 30,000 lives. He was rescued by his elder son Harry. As soon as he had recovered from bruising and shock he was appointed Chief Medical Officer of Baluchistan, a task which entailed looking after 10,000 refugees in tents on the racecourse. In this he was backed to the hilt by General Sir Henry Karslake, the local G.O.C. In his book Dr. Holland has nothing but praise for the compassionate help given by the British troops. One Hindu, rescued by them, demanded to know the Christian faith to which they (nominally at least) adhered. He died some time later, having been baptised by Bishop Barne, and having declared, "I am clinging to the Cross, nothing else is of any avail. My Master is always before my eyes, and as long as He is there it does not matter what happens, whether I live or die".⁷ With the help of many friends, including Christian officers such as Generals Sir Charles (Tim) Harrington and Karslake who spoke at meetings and raised funds, it was possible to rebuild the hospital. By May 1936 a new corrugated iron one was opened by Sister Manwaring (affectionately known as Auntie Nan). This, of course, was only temporary, and a 2-storeyed earthquake-proof, E-shaped building with 200 beds was opened on May 6th, 1940 (exactly 40 years since Sir Henry's arrival there), by the Vicereine, the Marchioness of Linlithgow. The British Resident of Baluchistan stated, "At a time when man's intellect and energies are so largely concentrated upon the destruction of life and the dissemination of hatred, it is a great consolation to see the resurrection of a hospital founded many years ago for the healing of sickness and the promotion of brotherly love between all

classes".⁸ It now catered for both men and women, as C.M.S. and C.E.Z.M.S. combined together instead of rebuilding two hospitals.

New Zealand's connection with the Holland family had first started through Sir Henry's brother, Herbert, Bishop of Wellington and President of the N.Z.C.M.S.⁹ The Bishop's son, John Tristram, became Bishop first of Waikato and then in Polynesia. Now, with two nurses and a hospital chaplain in Quetta, this link became more closely knit, and has continued since. But our closest connection has been in co-operating with the work of the Holland Eye Hospital in Shikarpur. This place, 220 miles south-east of Quetta and some 30 from Sukkur, is in the plains in Northern Sind. It has become famous for its eye camp held yeach year during January and February when Quetta, at 5,500 ft. above sea level, is virtually impassable because of snow. The work started through the efforts of a wealthy Hindu banker, Seth Hiranand, who asked Dr. Holland to help his people in 1909. The following year he built a small hospital for him. Since then a new permanent hospital has been built (in 1946). During its 7-8 weeks' season it is the largest eye clinic in the world. During that time, to quote the 1962 figures, 1,300 cataracts are removed, 50-60 other intra-ocular eye and 120 lid operations performed, 50 hernias repaired, 80 people relieved of haemorrhoids, and 18 of bladder stones, plus a few other acts of surgery. By 1960 it was estimated that the Holland team had given sight to at least 200,000 people in the two hospitals. This work has been headed by Dr. Ronnie, Sir Henry's second son, though Sir Henry did manage to return for three more "Shik" seasons after his retirement. He did in fact come back several times later, but by then was too old to operate. The staff for this concentrated eye work come not only from Quetta and Sukkur, but from other mission stations, as well as overseas ophthalmogists who come to gain experience. The hospital holds 400-600 patients who are squashed in like sardines, not to mention at least one relation per patient to do their cooking. This, of course, provides the chaplaincy and evangelistic staff with a valuable opportunity to tell of the Great Physician Who, in His care for them, has sent these His servants to help. In a report dated 1955 Canon Chandu Ray recorded giving lantern lectures on the Cross to some 400 people in the hospital compound. One evening he took the team through the town singing hymns

and urging them to come to the bazaar. There, with slides, he preached for an hour to a completely hushed audience of 500 Muslims. Afterwards they sold over 1,000 Gospel portions. That year, in particular, there seemed to be an unusual spirit of prayer with one afternoon a week given to Bible study and intercession. "We feel that God should have His way with us first that we may be used mightily by Him".¹⁰ It was also good that three of Miss Laugesen's ex-pupils from Karachi were able to come that year to do personal work among the Sindhi women.

On the lighter side Heather Siggleskow could give her impressions of her first three seasons there: "The Sisters' and Doctors' rounds in the mornings amount to an obstacle race or an endurance test! One steers a rapid, zigzag course, avoiding babies, bedding rolls, kindling, waterpots, a hookah, the legs of a bed turned upside down on the straw because the owner finds it warmer that way! It seems incredible considering all this that there can be a system and speed, but such there is. However, the round takes from 2-2½ hours, and at the end of it we are more than ready for the elevenses brought from the bungalow by Molly Carson and Joan Holland".¹¹

Mrs. Holland deserves a paragraph all to herself. She came to Quetta in 1940 to marry Ronnie. In 1941, whilst in Kashmir, she developed polio. Ronnie saved her life, but she was left paralysed from her waist downwards and one arm became crippled. Instead of saying "I've had it, let's go home", she recognized her own call and that of her husband, and looked around to see what she could do. First, she did the accounts. Not content with that she took a very brave step. For her to walk she has to be lifted out of her chair, she then holds out her hands to Ronnie, who walks slowly backwards, while she puts all her weight into his outstretched hands and sways forward step by step. So now, getting to the operating theatre in this way, and in her wheeled chair, she gives the anaesthetics while he does the operating. As a general said, "They don't have to preach, you just need to look at them". This is real Christian consecration.¹²

Before leaving Quetta it is worth mentioning that the Toveys were sent to Murree to learn the Urdu language. The Missionary Language School in Landour, which before Partition was attended by missionaries from all over India who needed Urdu, was now inaccessible to those on the

Pakistan side of the border, and a similar Language School was established, slowly but surely, in Murree. This former British army hill-station, 7,500 ft. up in the Himalayas is a most beautiful place and, during the four hot summer months of May to August, becomes a meeting place for missionaries from all over West Pakistan. Consequently Murree has become the centre for annual conferences of missionaries, a Christian Convention, a developing Language and Orientation school, and, perhaps most significantly, a Christian School for missionaries' children. Further mention of this will be made later on. There is another hill resort, Ziarat, near Quetta. At present it is comparatively undeveloped, but has for long been used by the staff at Quetta. It has none of the facilities afforded by Murree, but is much loved by those who want a holiday away from the crowds. With rising costs and the increasing use of Murree by government officials, this place, set at 8,000 ft., could become an alternative holiday centre.

Meanwhile more recruits were on the way. At the end of 1950 the Rev. D. L. Aiken, his wife Jean and their baby daughter, Janet, sailed for Karachi. After a curacy in the parish of Sumner under the Rev. W. A. Orange and the Rev. Walter Wisdom, he was Vicar of the Chatham Islands from 1947 to 1950. He was now to give 15 years invaluable service to Pakistan. On arriving in Karachi the Aikens joined the Toveys in the spacious property of the C.M.S. Mission House as the guests of Archdeacon Spence, where both families were fully engaged in language study until the Murree Language School opened in May. In September 1951 the Aikens then joined the Rev. R. A. Carson in Sukkur for the winter months for a valuable introduction to pastoral and evangelistic work. During the summer months of 1952 a further period of language study was combined with ministry (in English) in the Holy Trinity Parish of Murree, the evening services particularly being attended by missionaries from many groups holidaying there. At the end of this year, David Aiken succeeded Mr. Carson as Vicar of Sukkur, inheriting a large-scale work established by the latter covering an area of northern Sind some 250 miles long and 100 miles wide! The Carsons' time there had seen a series of miracles. On first arrival he had found a rather dispirited little flock, left over from the C.E.Z.M.S. which had had to close down some years previously. However there were bright spots. One hundred

and fifty miles to the north at Khanpur, a Lay Reader from Sukkur, Harnam Das Nanda, had baptised a number of railway sweepers. On visiting them, Mr. Carson found literally hundreds of Christian farm labourers who had drifted down from the Punjab, having been displaced by Muslims at Partition. They pleaded for what spiritual help he could give them, and he discovered many who were faithful in their witness. So began a work in Bahawalpur State.

Sukkur presented three challenges. The first was the former C.E.Z. hospital, which the government was now running. It agreed to hand it over to N.Z.C.M.S. One great and urgent need was staff. A Dr. Singh was all ready to come but she was not permitted, under the Essential Services Act, to resign from her present post. Even a plea by Mr Carson to the Health Minister was of no avail . . . and all this within a few days of the hand-over. So here he was, faced with an agonising option: to open the hospital in faith without a doctor; or to turn down the offer which might never occur again. Prayer was made unceasingly, not least by Miss Pattle who, as matron-designate, would be responsible to the Society. The answer came in the person of Dr. Ethel Mark, a devoted servant of Christ, a member of the Sukkur pastorate committee, and who at that time was running the Red Cross Training Centre in the city. She volunteered to act in a supervisory capacity, and advised that, in the meantime, the hospital be run more or less as a nursing home. Accordingly, in April 1951 we took it over—and immediately all the Europeans went up to the hills to escape the heat of the place! Dr. Mark gave up her afternoon rest period every day to walk the quarter mile, in temperatures never less than 110 in the shade, to see patients, advise on treatment and perform minor operations. All this she did voluntarily and with no thought of reward. The hospital, a zenana one (i.e. for women and children only) was really run at this time by Rosa Bai, the compounder, with a few nurses. These were Mrs. Karim Baksh, of whom a Muslim man was to say, "There goes an angel"; Mrs. Nawab Din (Maryam), a convert from Hinduism and a superb midwife; and three untrained members, including an Indonesian Christian who had made the mistake of marrying a Muslim who had since deserted her. The last, but by no means least, was Lallibai (Mrs. Isaacs), a retired compounder who, as Bible woman, spoke daily to the outpatients of the Saviour.¹³

By September, Dr. Mark was more than feeling the strain. Again God stepped in: Dr. Anna Bramsen, formerly of the Danish Lutheran Mission at Mardan, had offered to C.M.S. with the purpose of founding an order of deaconess nurses. Instead she became Medical Superintendent at Sukkur, and for two years served most faithfully, making some greatly needed improvements. For a time she had the help of Dr. Dass from Lahore and Dr. Margaret Carden, a new recruit from England. On the nursing side Ellen Pattle came down from Quetta, having passed her Urdu exams and begun Sindhi, to take over. She was joined in 1952 by Sister Jocelyn Broughton from Canterbury, who came down after language study in Murree. Miss Pattle's pleas to New Zealand did not go unheeded. A steady stream of bandages, towels, etc., came flowing in. A gift of 150 pieces of unused towelling from Christchurch saved the day, as they were down to six! She was also able to buy a microscope, which was essential.

In March 1953 Dr. Dass died after breaking a hip. In April Drs. Bramsen and Carden were transferred elsewhere. Another Pakistani, Dr. David, took over until the hospital closed for the hot weather. Ellen Pattle took the chance of an invitation by the W.H.O. to study in a clinical laboratory in Karachi, to concentrate particularly on amoebiasis from which much disease stems. During the hot weather she was in constant prayer for some staff. Miraculously four nurses, two of them trained, appeared out of the blue; one, Miss Khurshid Khan, being a most able theatre sister. Then Dr. Bramsen returned until the following June. Finally, came the breath-taking news of the impending arrival, early in 1954, of the Rev. Philip and Dr. Kathleen Taylor, Dr. Judith Terry, and later, Miss Lilian Birt. This was a miraculous provision, for Philip had served two terms in Northern Australia; Dr. Kathleen 11 years in Iran, and he for five years there, under A.C.M.S. Dr. Terry was also a highly qualified Australian recruit, while Miss Birt had given 25 years service under English C.M.S. in Iran for which, like the Taylors, she was unable to get a return visa. Mr. Taylor's sister, Dr. Joan, had been in Sukkur under the C.E.Z. until she died there in 1938. Her death, incidentally, was one reason why the hospital has to be shut down for two months each summer, for she died of heat-stroke. The strain of working in temperatures up to 120 degrees Fahrenheit lowers the resistance to diseases such as infective hepatitis, amoebic dysentery and malaria.

Jocelyn Broughton went down very badly with the first, and had to be sent, first, to Quetta, and then to Murree, finally being invalided home in 1955. This was a sad blow, as her sweet nature made an appeal to all the patients. Ellen Pattle, whose vision had been largely responsible for the opening and re-establishing of the hospital, returned for furlough in 1954. She too was prevented on medical grounds from going back. The Society, and the hospital she served so well during this one tour of service, owes her a very great deal, and it was a great joy to both, as well to herself, that she was able to return in 1969 for eighteen months in order to help out at a time of acute staff shortage.

The two losses were, to some extent, matched by some gains. First, the Taylors took with them a fully equipped mobile medical unit consisting of Utility truck and trailer, and large quantities of essential medical gear. The unit had been dedicated by Bishop Donald Baker of Melbourne, who had been born in Brightwater, Nelson, where his father was vicar and a great supporter of the N.Z.C.M.A. It was not long before regular field trips to villages in isolated rural areas were the established pattern of hospital life. Usually one or two full days were spent in each place, the team consisting of a doctor and nurse, and a pastor or evangelist. A regular cycle of about six such centres was developed, making follow-up visits where possible, and establishing friendly relations with the whole district. Secondly, Sister Heather Sigglekow was posted there in 1955 after furlough. Having served at the well-equipped Quetta hospital, she found Sukkur rather "jungli" (crude). It was quite evident that it was in need of much attention. When we first took it over from the government the floors were so uneven that patients on their way from the ward to the operating theatre were frequently bounced off the trolley! It was during the Taylors' regime in Sukkur that vast improvements were made in the form of tiled floors, installation of fans and other amenities, and ultimately a new outpatients' block. Thirdly, Miss Audrey Neureuter from Morrinsville joined the team as pharmacist in 1956.

The second of the three challenges which faced the parish of Sukkur was in the realm of education. As there was no Church school, the children in the parish had to be sent either to the Roman Catholic Convent or to the Government (Muslim) schools. In the former, much of the teaching was unacceptable, and in the latter, of course, there

was no Christian teaching at all—on the contrary, all pupils were expected to attend classes in Islamiat. Mr. Carson accepted the challenge and before long he had a four-teacher school with 120 pupils. Fees were charged to meet running costs, and an English medium department, starting at kindergarten level, soon became very popular, for the learning of English was greatly prized. From this small beginning in 1951, the school made steady progress under the general direction of the Pastorate Committee, until in 1958, with the help of a Diocesan loan, a new school was built alongside the Parish Church, and brought under the direction of the Diocesan Board of Education. It has been greatly blessed in its staff, not least in its fine Principal, Mrs. Lewis, who has been with it throughout its history. By 1971 it had become one of the most successful schools in the district, with a roll of about 600 pupils from kindergarten to senior High School. Its academic level has been steadily upgraded, and exam results are generally most praiseworthy. At this point it is worth mentioning that an English V.S.O. teacher, Frances Holtby, who came out to help in 1968, was converted through her associations with these teachers, and with the dedicated medical staff in the mission house.

The third challenge was the need for a church building at Larkana, a place some 50 miles away, where there was a small congregation several members of which were former nurses of the old C.E.Z. hospital. By dint of making the need known throughout his parish as well as in his home parish of Ashburton, the necessary money was raised (the large sum, for that area, of £600). Mr. Carson was both architect and clerk of works. Regular pastoral visits were made to this outstation and one or two nearby villages. Only 28 miles from Larkana lies the famous tourist resort of Mohenjadaró where archaeologists have unearthed the ruins of the 4,000 year old Indus Valley civilisation. In due course, under the policy of committee of mission and on the initiation of the Bishop, this whole area west of the Indus was handed over to the Conservative Baptist Missionary Society of the U.S.A., and its missionaries have established themselves in Larkana, Jacobabad, Shikarpur and Dadu, doing splendid work among the Muslims, and in the closest co-operation with all other similar missionary effort.

Another of Mr. Carson's accomplishments was the building up of a congregation at the nearby railway junction of

Rohri on the opposite bank of the Indus from Sukkur. On his arrival, he found several nominally Christian families employed as sweepers, untaught in the faith. By the time he left there were 100 souls all worshipping regularly, often in the open air. He himself modestly attributes this development to the work of a humble, but most faithful catechist. He also mentions his various clerical assistants: the Rev. John Rawat, "whose help, friendship and spiritual fellowship were invaluable".¹⁴ The latter left to become vicar of the new parish of Mirpurkhas, and was succeeded by the former Sukkur catechist the Rev. Harnam Das Nanda. In turn he took over the new parish of West Karachi, being succeeded by the Rev. Sardar Masih shortly before the Carsons went on furlough. It can be seen then that although his withdrawal from tribal work in 1947 seemed to be disastrous, yet in fact he accomplished some most valuable work in and around Sukkur and laid the foundations for other developments.

All this was inherited by Mr. Carson's successor, Mr. Aiken. Apart from the ministry in Sukkur itself, one of the most important features of the work was the regular ministry to scattered villages all over northern Sind to make contact with and give teaching to Punjabi Christians now infiltrating in quite considerable numbers. These people had come south from the Punjab where it was very difficult to find work, and were employed as labourers, or on contract, by Muslim landlords. Usually three or four such families would be found on the outskirts of a Muslim village. Mr. Aiken, who constantly referred to them as the "Christians of the dispersion", sought to encourage them in the realisation that God had sent them to Sind not merely to till the soil but also to be ambassadors for Christ, to form 'bridgeheads' into the Muslim world. It was to give greater encouragement to such isolated groups that he and Sardar Masih began the annual Sukkur Convention in 1953, where a sense of belonging could be imparted, and teaching at greater depth could be given over a period of several days.

During this first tour of service, Mr. Aiken was increasingly drawn to the urgency of a concerted Christian witness to the Muslim people. In the visits made to villages and especially those of the mobile medical unit, opportunities for preaching to and dialogue with Muslims were always seized, and in Sukkur itself almost daily there would come inquirers who needed their queries about the Chris-

tian faith answered, and some who wanted systematic instruction over a period of time. It was this aspect of the work, and with a deep sense of his own inadequacy in the subject, that Mr. Aiken's request to the Society for further study in Islamics was granted. He and his family spent 1955 in Selly Oak Colleges in Birmingham under Dr. J. W. Sweetman, who had been a missionary in India for 20 years. As a result of this course Mr. Aiken found himself much better equipped for his task over the next ten years.

It was a great joy to welcome at this time, not only the Conservative Baptists, but also another missionary society, the Pakistan Fellowship of the Ceylon and India General Mission (now merged with another similar body into the International Christian Fellowship). Their missionaries, finding it increasingly difficult to gain entry into India, found a niche in south Bahawalpur, and have established an excellent work in that area which had hitherto been visited from Sukkur. With this reinforcement of labourers, it was possible from Sukkur to engage in a much more concentrated work. All three societies, and the churches they served, enjoy the closest possible fellowship.

Although the Carsons had to leave the Kohli work, God had other plans for these folk. In February 1950 Bishop Woolmer toured the district with Archdeacon Spence, confirming many Kohlis, some of whom had waited for years. It soon became evident that the Kohlis who had left after Partition had returned. It was for this reason that Mr. Carson had recommended that the vicar of Hyderabad be relieved of the responsibility of evangelising them, and that a new parish be formed. Hence the move of John Rawat to Mirpurkhas. Shortly afterwards the latter was joined by Joseph Memon, a Bible Society colporteur, whose native tongue was Gujerati, which the Kohlis speak. Joseph was a convert from Islam, had been baptised by Mr. Carson in Sukkur, and was ultimately ordained in 1959. More of this man will be told later; at this stage one can confidently speak of him as the Apostle of the Kohlis. In February 1952 Padre Rawat wrote to the N.Z. missionaries in conference at Sukkur pleading for their help—a Macedonian call, the immediate result of which was a rapid tour through part of the area by the Revs. R. Carson and P. Tovey just after Easter. They had with them Joseph Memon and Chagan, and visited a considerable number of villages, in most of which there were a few Christians, and

a large number of interested inquirers. One of the highlights amongst the baptisms was that of Ladda Baghat, who had been a notable Hindu leader. The missionaries made a report, in which they stressed the urgent need to enter this open door.¹⁵ They also made it clear that missionaries should not replace the pastors in the parishes concerned: rather were they to consider themselves a part of a Special Force, which should include Nationals, acting in co-operation with the local Church. They recommended, too, the extension of the Mirpurkhas property, the provision of adequate transport, the inclusion of Bible women, the permanent seconding of Joseph Memon and, above all unceasing prayer.

In May Chandu Ray sent a report to New Zealand suggesting a Christian Commando Campaign, to be held at the end of 1952 before the cotton picking season began. He himself went ahead to make all the preparations, and was appointed over-all leader. He and his wife Sarah were joined by 16 national and 16 American, Australian and British workers. They were divided into two teams concentrating on areas 60 miles apart. The immediate response was encouraging. In Chandu Ray's area 14 out of 16 villages requested baptism. This was, in fact, deferred until they had further teaching. Another tribal group, the Bhils, was also visited. Such was their joy at hearing the Gospel for the first time, that they invited Muslims from neighbouring villages to hear it, and they in turn asked for another visit. Amongst our own people who took part were Peter and Marjorie Tovey, David Aiken, Ellen Pattle, Jocelyn Broughton and Dr. Bramsen. All expressed their joy at the absolute unity in Christ within the teams. It had already been decided that Peter Tovey was to be posted to this work permanently to do the follow-up. In a wonderful way he was succeeded almost immediately as chaplain of the Quetta hospital by the Rev. Ross Tully, who had followed him as curate to Canon Guy King in Beckenham. God's timing, as always, was perfect.

This was tough pioneering work. In those days not even the main road from Hyderabad to Mirpurkhas was tar-sealed. It consisted of 40 miles of two strips of brick set supposedly to take the normal width of a car, but at least half of this was in such disrepair that it was easier to travel in the dust alongside. All other roads are non-existent or mere cart ruts. Thick, choking dust pervades everything, and when it rains the resultant mud makes

travelling impossible. The workers lived either in tents or in mud huts, with oxen and donkeys tethered outside. After the campaign Peter wrote from "Tent No. 1 Taj Mohammed's Village".¹⁶ His mode of locomotion was push-bike, with emphasis on the push. For a time he had the company of Padre Sardar Masih from Sukkur, who could speak some Sindhi and who was very much at home with the singing, which is part of the way of life of most of these tribal folk. Unfortunately they had to contend with a good deal of anti-mission propaganda from the R.C.'s who gave out that we were going to take away the Kohlis' land. But there were compensating features, as for example, when Peter's 14-year-old helper, Nathar, said, "Padre Sahib, I want Jesus to come into my heart". He became a most fearless witness. For a time Mrs. Tovey and the three children joined Peter, living in an Inspection Bungalow on the Dhoro canal. When the water dried up late in January they went to be with Miss Laugesen in Karachi, while he stayed in a tent. In a letter written during the ensuing hot weather she wrote of the problem that most missionaries, in order to maintain good health, have to face—the necessity for Europeans to have certain kinds of food, physical comforts, etc., which his national fellow would regard as unobtainable luxuries.¹⁷ There has generally been a mutual acceptance and sympathetic understanding of this problem. For example, Joseph Memon was always particularly careful to arrange for proper sanitary arrangements for any lady missionaries who might be on an evangelistic tour with him. John Rawat, although a Pakistani, found the hot weather most trying and actually contracted T.B. through the dust and heat. In addition to all the other problems, it was essential for everyone, missionary and national alike, to learn the tribal languages, Gujarati or Sindhi, as well as the national language, Urdu, or they would have been silent ambassadors. Miss Jaggu Mall and the evangelists Manzur and Ghulam Masih acquired Gujarati with great rapidity. Miss Beryl Hooper of the Z.B.M.M.¹⁸ who joined them for a time, also had some fluency in this language. As there was no suitable arrangement in Pakistan to learn Gujarati, the Toveys were sent at a later date to Gujrat in India for this purpose. They discovered on their return, however, that there was a world of difference between the Gujarati they had learned in Gujrat and the dialect spoken by the Kohlis, and this proved a great challenge to their ingenuity in overcoming barriers of communication which thus still existed.

At the end of 1953 the whole Tovey family were together again in a remote Kohli area, where they ministered until going on furlough. Transport and supplies were a great problem. At this time Peter gave it as his opinion that, while at first sight it had looked as if a mass movement were about to begin among these 60-70,000 tribal people, yet now it was evident that there needed to be a much deeper work of the Spirit. Both he and John Rawat realised that not many adults were willing to give up their idols (mostly made of mud), but they were anxious for their children to have Christian teaching. Perhaps the greatest difficulty to overcome in the approach to the Hindu is his readiness to add other gods to his pantheon and his unwillingness to acknowledge the uniqueness of the Lord Jesus and that He is the Sole Revelation of God to man.¹⁹

Meanwhile, on the home front, a deepening prayer involvement on the part of C.M.S. members was evident. While on furlough Peter Tovey spoke to a group of supporters in Nelson. They had been much in prayer for the Kohli campaign, and now banded together to form the "Sind Prayer Group". Some years later, a missionary on furlough was assailed by members of this body with questions about individual Kohli boys and girls, men and women, for whom these folk had interceded faithfully. No wonder there has since been such a harvest of souls. On the Toveys' return, with Heather Sigglekow, early in 1955, they were thrilled to find a Land Rover awaiting them. The saving of time and health that this provided was incalculable. They also returned to a house in Mirpurkhas built in their absence. This was part of a complex consisting of church, vicarage, missionary quarter, school hostel, and guest room. In the summer he and Padre Rawat ran a most successful school for local clergy and catechists. About 25 came and were built up in the faith and the fellowship of the Body of Christ. Mrs. Tovey, who had recently recovered from a bout of infective hepatitis, returned to help, and a Pakistani nurse, Daisy Massey, wrote of her selfless devotion in caring for the team and preparing meals when they came back from evangelistic tours, sometimes at 2 a.m.²⁰

At this time too the great literacy expert, Dr. Laubach, visited Pakistan. The whole Church benefited much from this. Peter Tovey spoke of his "infectious, burning love for the Lord". He gave the two-fold reason why Christians should be in the van of adult literacy: "First, because good

Christians are good patriots and we want Pakistan to succeed, and it never can while its people are illiterate. Secondly, we want everyone to be able to meet the Lord Jesus on the pages of the Gospels. We want everyone to be able to walk with Jesus through the New Testament".²¹ During the special course in adult literacy methods held in Hyderabad, Dick Carson, no mean artist, was asked to prepare one of the basic charts. He was thrilled when some illiterate Sindhis found no difficulty in being able to read from it. He was thereupon deputed to take charge of the follow-up work".

During 1954 Canon Chandu Ray toured New Zealand and really brought home to the Church here the need in Sind. He was encouraged by the interest and passed this on to the annual conference at Sukkur in February 1956 which now included national clergy and laymen. It was clear that God was preparing them for a forward move, and certain proposals were put to the N.Z. Executive. As a result the Board of Missions, with a warm commendation from its President, Archbishop Owen, launched the "Sind Appeal". This was for a sum of £25,000 over and above normal giving, and was to supply housing for missionaries, improvements to the Sukkur hospital, and holiday accommodation at Murree. What people had suddenly grasped was that since 1950 the missionary staff had trebled, but housing for them had remained the same. Bishop Woolmer came to this country for 10 weeks, making the situation come alive to such an extent that the figure was exceeded by nearly £3,000. The Rev. C. W. Haskell's help as Secretary of the Board of Missions was invaluable at this time.

One family which was more than grateful for this help was the Carsons. In 1956 they were transferred to Hyderabad to help in the Kohli work. The 100-year-old mission bungalow was barely fit for human habitation. It had only one tap, which operated for only one hour at a time three times a day. There were not even shelves or cupboards. Money from the appeal remedied much of this. Another grateful recipient was David Aiken. On their return from England at the end of 1955, the Aikens were designated to Khairpur Mirs, which, though only 15 miles from Sukkur, was the centre of a State which before this had been closed to the Gospel. The government had now instituted a policy which abolished these independent states and unified the whole of West Pakistan, and the Church was not slow to take advantage of the opportunity to penetrate

this part of the country. Land, which had been refused to us by one official, was granted by another whose wife had been healed by Dr. Taylor. For most of 1956 the family lived in the overcrowded Sukkur bungalow and commuted to their work in Khairpur, with David rejoicing in working alongside his erstwhile curate, Sardar Masih, now vicar of Sukkur. They then moved to the garage which had been erected on the Khairpur site, during the erection of the building which was to serve as both church and vicarage. This has proved a most suitable arrangement. The central room when opened up could accommodate up to 130 people sitting, according to custom, cross-legged on the floor. Except for special occasions, however, an average congregation was about 35-40. Parallel to this building in brick was the building up of the flock. David Aiken proved to be a most gifted teacher of the Word. His course in England had given him a deeper understanding in the Christian approach to Muslims, and a convention ministry was also increasingly opening up for him.

At this time Philip Taylor, besides supervising the construction of the Khairpur Church House, and making improvements to the Sukkur Hospital and Mission House, was building up a team of witness in Sukkur which was travelling far and wide, sometimes in conjunction with the mobile medical unit. His practical gifts and technical knowledge were invaluable in both home and hospital, and particularly in setting up camp for the medical and evangelistic tours. On one such, Dr. Kathleen Taylor told of an educated man called Abdul who was converted. He was bitterly opposed by his family, and his wife and children were taken from him. But grace triumphed: his own, his brother's and three other Muslim families turned to Christ. They built a village of five houses and a church, benefiting by this group solidarity.²²

Work further south must not be forgotten. It will be remembered that Miss Laugesen had gone to the C.E.Z. (Piggott Memorial) Girls' High School in Hyderabad in 1934. After a period as hospital evangelist at Sukkur 1935-36, before it was taken over by the government, she taught at the Narowal Girls' School in the Punjab 1937-38. In 1939 she went to Karachi, which was to be her home until her retirement in 1956. Initially she supervised the six C.E.Z. primary schools around the city which then catered for 950 children. Instruction was given in four languages—Sindhi, Gujarati, Marathi and Urdu. There

was also a home for orphaned children, a teachers' training college and a widows' industrial class. The last-named was a great boon in a land where widows are so sorely neglected. After Partition all vernacular teaching other than in Urdu ceased, so all work was concentrated at the Brenton-Carey School. This C.E.Z. property in 247 Staff Lines was named after Miss Blanche Brenton-Carey who went to Karachi in 1885 and remained there, long after her official retirement, until her death in 1950 at the age of 96. Of her Miss Laugesen was to write: "She was the most wonderful old lady I have ever known—so truly loving and so pure minded that St. Paul's injunction was true of her, "Be babes in evil, but in thinking be mature".²³ Other workers were Miss Ghose, a much loved Indian lady who served there from 1889-1953, Miss Bose who joined in 1904, and Miss Langdale Smith (1914) of whom mention has been made in connection with the Kohli people.

In 1951 Miss Laugesen, now in charge, reorganised the school to be solely a primary one, but it catered for both day and boarding pupils, and the orphanage was retained. In 1953 it had 120 scholars, of whom 38 were boarders; by 1954 the roll had increased to 172. The headmistress was a graduate, Mrs. Parasar, wife of the Rev. I. D. Parasar who did so much in the administrative part of the work both in the Karachi office and throughout the archdeaconry. In 1955 Mrs. Dale White of the American Reform Presbyterian Mission in the Punjab conducted the first-ever Retreat for women in the city. About 10 lived in the school, and each evening some 50-80 gathered from long distances. The following year Miss Laugesen went on furlough and unfortunately, because of her parents' health, was unable to return. Before she left she had raised the school from primary to middle level, and her plans for adding an upper storey were fulfilled in 1957. Her name is still greatly treasured by many who grew up in the school and orphanage. Miss Janebai Mauji now looks after the orphans and boarders. She is one of Miss Brenton-Carey's girls, has done evangelistic work among the Kohlis, is one of the holy and humble of heart and a loving mother to her large family.

In Hyderabad the school had been through a staffing crisis until Miss Laugesen came in 1934. After she left it continued under difficulties until the government took over the buildings where the boarding department and staff

were located, so the boarders were transferred to St. Theresa's in Quetta. Miss Davidson, having coped valiantly, retired in 1953 and a fine Sindhi lady, Miss Dulichand, took it over as a day school. Since then it has prospered; the team of dedicated Christian teachers is an inspiration; and Sindhi girls are being given a full education from kindergarten to the highest form in High School.

Towards the end of this period reinforcements started arriving. Mr. Hugh Tyndale-Biscoe, son of Mr. Eric Tyndale-Biscoe mentioned in the previous chapter, went out from New Zealand in connection with the English C.M.S. to teach at Edwardes College, Peshawar, in 1955, thereby renewing the links previously forged by the Rev. Frank Long and Bishop P. W. Stephenson. He was followed there by Mr. Cliff Pearce who went initially to the Cathedral School, Lahore, in 1957 under N.Z.C.M.S.

In 1956 we gained two remarkable additions in the persons of the Misses Ruth and Christobal Redman, daughters of the former missionary in Sukkur. They were in their fifties, and had been living with their widowed mother in the Indian Punjab, where they had had a most fruitful village ministry. Miss Chris Redman had taken part in the Kohli Commando campaign three years earlier. They now offered to come as itinerant evangelists, based on a mud house and with no furniture except their charpais (string beds). All they required was a bullock cart, which was provided with rubber tyres and a hood. Speaking Gujerati, they were able to travel the district preaching, teaching and distributing literature. Next came the much younger, but equally determined Ralf Pedersen, a Dane who had applied for work among the Bhils in India. Instead he found himself in Pakistan where, in Lahore Cathedral, he heard Chandu Ray preach about the Kohli work. He at once volunteered, and was gratefully accepted as he was an ardent evangelist. Being a farmer too, he was able to meet these people at their own level. He chose to live in most spartan conditions as one of themselves. There were also Pakistanis—two ladies started a school at Sanghar, where there were several Christian families; Rattibai, widow of an early Kohli worker and only just literate, opened another; Nandubai, one of the first Kohli converts and now a trained midwife was challenged to take up the work. She had just received the offer of a lucrative

post in Iran, but that night she saw in a dream, Dick Carson coming to her and offering her a Cross. She shrank from it, but when, the very next day, Mr. Carson actually arrived and spoke to her about it, she responded to the call to work amongst her own people.

With the helpers came the land. Sir Roger Thomas, a Welshman who owned property in that area, sold to the Church $2\frac{1}{4}$ acres and leased another four next door. It was here that a boys' boarding hostel was established, and a travellers' rest home was built. Ralf Pedersen stated that they were getting 80-90 guests at the latter each month. What a provision for evangelism and pastoral care! This also became the main centre for Bible schools. In June 1957 five such were held here and at four other centres. The leader was Sawdhan Macwan, a Gujarati from just across the Indian border. There was great interest, over 100 coming each night, and the local clergy were kept busy baptising those who were ready for it. Peter Tovey summed it up by saying: "Thus ended one of the most profitable months of my missionary career".²⁴

While all this was going on two successful week-long Daily Vacation Bible Schools were being held in Karachi. The first was at the C.M.S. High School and the second at the Brenton-Carey, with daily attendances of 230 at the former and 100 at the latter. The Chandu Rays gave tremendous help, both in the organisation and in his taking classes for the teachers. This was a special joy for Mrs. Sarah Ray who had been brought up in the Brenton-Carey orphanage. In Sukkur, too, the children had not been neglected. Miss Lillian Birt arranged for the C.S.S.M.²⁵ worker for Pakistan, the Rev. Sadiq Mall, to take a children's mission a few months before. He was a master at his job and 200 attended daily. The bazaar rang to the sound of Gospel choruses.

Other new arrivals at this time were Sister Helen Chambers from Melbourne, who went to the Sukkur hospital in late 1956. She was no stranger, having been born of missionary parents in Multan not very far away. In January 1957 the Rev. John Meadowcroft from Nelson, and his wife Monica from Christchurch, arrived. They were followed shortly by the Rev. Geoffrey and Mrs. Laurel

Bingham from Sydney. All of these were to give great service, but this must wait till a later chapter.

Before concluding this chapter, however, an event of the greatest importance must be recorded. In 1956, at his own request, Selby Spence gave up the archdeaconry which he had held since 1949. He had valiantly undertaken numerous responsibilities besides the vast one of supervising this huge area: he was Chaplain to the English-speaking congregation of Holy Trinity Church; he had cared for the growing missionary family, and had been called on to advise on matters of policy and property. He was, of course, the liaison with the home base. He was succeeded by Canon Chandu Ray who, at long last, was free from his translation work and ready to take over the leadership. Selby Spence was made a Canon of Lahore Cathedral and continued as C.M.S. Field Representative. Writing of the way that people became Christians, Dick Carson says, "Time and again they say, 'I had a Christian friend'. Herein lies the secret of the great influence exerted by Selby Spence. Being a single man, he has for many years past made a practice of welcoming into his house those young men, and there have been many, who have come to him as inquirers. He has been imposed upon, and even robbed, by some among those to whom he has given shelter and friendship; nevertheless none could fail to be impressed by the quiet witness of a life lived close to God. It is this quiet ministry to which he feels most strongly called, and to which he longs to be able to devote himself more completely".²⁶ In the providence of God, the Sind Appeal made it possible to build a home-cum-inquiry centre in the Holy Trinity compound, in which he was able to carry out just such work. It is named Selwyn House after the first Bishop of New Zealand.

The new Archdeacon, with his immense capacity for work, his burning love for souls, and his great administrative ability, took up his task with enthusiasm. Before long his responsibilities were increased, for, early in 1957, he was consecrated as Assistant Bishop of Lahore with special oversight of the archdeaconry of Sind and Baluchistan. N.Z.C.M.S. presented the Bishop with his episcopal robes and ring, and was represented in person at the consecration by the General Secretary, the Rev. H. F. Thomson. Here at last a dream fulfilled—we had been able to hand over the leadership to a Pakistani.

1. Church of India, Pakistan, Burma and Ceylon.
2. Reaper May 1951.
3. For the story of the miraculous printing of this see Sind News Letter July 1953.
4. Sind News Letter September 1949.
5. Language Teacher.
6. Sind News Letter October 1950.
7. "Frontier Doctor" by Sir Henry Holland, p.194 (pub. 1958).
8. ibid p.205.
9. vide ch. 12.
10. Sind News Letter April 1955.
11. Quetta Medical Mission Report for 1949.
12. Quoted from "I Lose My Wings" by the author, p.72.
13. From R. A. Carson in Sind News Letter November 1951 and Miss E. Pattie in ditto February 1952.
14. vide ch. 10 note 8.
15. Sind News Letter June 1952.
16. ibid January 1953.
17. ibid July 1953.
18. Zenana Bible & Medical Mission, later to become B.M.M.F.
19. Sind News Letter February 1954.
20. ibid June 1955.
21. ibid April 1955.
22. N.Z.C.M.S. News December 1956.
23. 1 Cor. 14.20 (R.S.V.).
24. Sind News Letter October 1957.
25. Children's Special Service Mission.
26. R. A. Carson's MS, vide ch. 10 note 8.

Nigeria, Uganda, Rwanda and Kenya

1. Nigeria

N.Z.C.M.S. had had no personal links with Nigeria since Miss Wilson left in 1908, apart from the support of "native agents".¹ In 1953, however, we were able to supply a Rhodes Scholar in the person of the Rev. Francis Foulkes, M.A. (Oxon), M.Sc. (N.Z.), B.D. (Oxon) from Auckland. After training at Liskeard Lodge, the C.M.S. training centre in England, and ordination, he went to Ibadan to teach at Melville Hall Theological College. This was a further link with Nelson, as the Hall was named after Bishop Melville Jones of Lagos, son of a former vicar of All Saints'.² Mr. Foulkes has a brilliant mind and was soon thinking and writing in Yoruba, the local language. He and his wife Marjorie kept open house for the 60 students who appreciated their friendliness, while she also taught their wives. His ministry was not confined to the college; during his vacations he used to visit his former pupils, taking present students with him. This was a most valuable ministry, as hardly any ordained man was able to serve an assistant curacy. They were plunged immediately into the charge of a parish with 20 or 30 village churches. One exception was a man who, as a curate, found himself the virtual warden of a newly opened Diocesan Catechist Training Centre, as well as being a school chaplain, broadcaster of services—and, of course, an assistant to his vicar. Mr. Foulkes's gracious personality, humility and wisdom were greatly valued as he visited these hard-pressed clergy.

As early as 1957 Mr. Foulkes was writing of the coming independence of Nigeria three years ahead. He foresaw the internal divisions and tensions which were eventually to lead to the Biafran secession and civil war. His great plea was for unceasing prayer: "These days of destiny demand spiritual forces to match or rather—by the dynamic of love—to turn back the forces of Islam, of heathenism, and of modern materialism".³

At the beginning of 1960 Mr. Foulkes moved 130 miles north to become the first Principal of the newly opened Vining Christian Leadership Centre at Akure. This centre, named after the late, and much loved and far-seeing first Archbishop of Nigeria, was to train Christian leaders, both men and women. The men were to become full-time lay workers and, generally, after further training, ordained ministers. The women, wives of ordinands training in Ibadan, were to learn to build Christian homes and also to take meetings, lead Bible classes, etc. In addition, the centre provided short course facilities, house parties, etc. This was a quiet but vital work, and when the Foulkes left at the end of 1963 there were many leaders, both lay and ordained, who thanked God for the example of a Christian home and wise counselling.

Whilst in Nigeria Mr. Foulkes began writing Biblical commentaries in the Yoruba tongue. He also produced Scripture Union notes with a thought-medium quite un-Western. Translated back into English they were discovered to be ideal for use by the Tagalog-speaking Church in the Philippines. From Nigeria Mr. Foulkes was to go on to train missionaries in Australia.

2. Uganda

Our connections with Uganda are virtually confined to Miss Stella Purchas. As mentioned in ch. 14, the Parent Society asked New Zealand if they could use her in East Africa. Accordingly she spent, first, the years 1953-55 as assistant to Archdeacon C. Palin, Secretary of the Uganda Mission with headquarters at Kampala. For her first month she took over as Business Manager of the renowned Mengo hospital. Shortly afterwards she was present at the enthronement of Leslie Brown as Bishop of Uganda. He had come from a South Indian diocese, so was well fitted to deal with the problems of the Asians in East Africa. In her turn, with her very varied background, Miss Purchas was able to bring new insights to the work of the Church. She did much to help the girls in the C.M.S. schools to understand the nature of the world-wide Body of Christ.

In March 1955 she moved to Kenya to be one of the three Assistant Regional Secretaries for East Africa, working under Lt. Col. G. E. Grimshaw in Nairobi. As a woman she was to have a special concern for the women mission-

aries, and to present their point of view. Col. Grimshaw was Secretary of the Kenya, Uganda and Upper Nile Missions, in which nearly all the 200 missionaries were from the U.K. Tanzania was, as stated in chapter 13, staffed almost entirely from Australia and New Zealand, though there were many contacts between the two areas. One such was the consecration in the Namirembe Cathedral (Kampala) by Archbishop Fisher of Canterbury of four African bishops. One was Yohana Omari,⁴ another was Obadiah Kariuku, a Kikuyu who had done remarkable work during the Mau Mau trouble. He was to visit this country in 1963 as Bishop of Fort Hall; he is now Bishop of Mt. Kenya. Miss Purchas was present at his great welcome home the Sunday after his consecration. When Col. Grimshaw was on furlough in 1958 she deputised as Regional Secretary. On his retirement in 1959 she and two other assistants, Messrs. S. Giltrap and J. Hillman, became a triumvirate for the Region, covering an area stretching 1000 miles inland from the coast. However, as she had special responsibility for Uganda and the Upper Nile, she returned to Kampala. As was written on her retirement in 1963, "Many a missionary and missionary family have owed much to the understanding, wise and loving counsel received in the course of a visit to their lonely station by Miss Purchas when on safari as Missionary Secretary". She has certainly upheld a family name held in high esteem in New Zealand.

3. Rwanda-Burundi

Knowing French, being a secretary, coming to New Zealand through Wolf Cub associations, and finding herself on board ship with a member of the N.Z.C.M.S. Executive,⁵ who, as ship's chaplain, encouraged her to take a Sunday School class and attend his daily Bible studies—all these factors contributed to the making of a missionary. In 1955 Sally Kempe, one of the converts from a Billy Graham Crusade in England, found herself working as secretary to the Mayor of Dunedin, and boarding at St. Matthew's Vicarage, home of the afore-mentioned Executive member. There she first heard of the Ruanda Mission, which is part of the English C.M.S. but with its own very definitely evangelical constitution.⁶ God, meanwhile, was preparing her further through the lay visiting programme, and the day came when she was accepted as secretary to the Mission at Buye in the Kingdom of Burundi. At that time Rwanda

and Burundi were administered by the Belgians in Leopoldville (hence the need for French). The year she went out, 1960, the Congo became independent, and two years later the three areas of Rwanda, Burundi, and Uganda (British) all achieved their independence, so that the Mission was working under three different governments.

Those who have read books such as "Calvary Road" by Roy Hession, or the more recent "Breath of Life" by Patricia St. John, will know of the great Revival movement which, starting in the Ruanda Mission, spread like wildfire across Central and East Africa. It was as if God were preparing the Church for a thorough purging. This in fact came to pass with self-government in 1962. To read the stories of those days is heart-rending, stimulating and humbling. The essential feature of the trouble was the uprising by the 85% Bahutus against their 15% Watutsi rulers. Satan seems to have used their mutual dislike to create havoc throughout the land. Mass devastation, arson, murder were the order of the day. Miss Kempe found herself at the centre of a Church separated from Rwanda, and dealing with tens of thousands of refugees. She was one of those handling food and shelter sent in by Oxfam and similar agencies, for vast numbers were dying from starvation and exposure. And what a God-send was the arrival, in a small plane, of Bishop Wiggins to see what his diocese across the border could do. One practical step was to set up refugee camps in the Bugufi area at Muyenzi. Later on Dr. Gordon Hindley was transferred to Tanzania to minister to these people he had served so long in Rwanda-Burundi, not only medically but also spiritually—more particularly as he was ordained at this time.

Despite the "terror by night and the arrow by day",⁷ the Christians maintained their witness. Their enemies confessed "The people of God know how to die". The most dramatic martyrdom was that of Pastor Yona Kanamuzeyi at Maranyundo, a refugee camp in Rwanda, to which he had been asked to go by the Bishop. He had a transparent faith and a love which reached out to all and sundry, particularly to children. He was greatly trusted by the local officials. Most of all, his home life with his wife Mary was a shining witness to the reality of Christian love and power. During 1963 the wind of Revival seemed to blow again over the whole area. At the same time the "Cockroach" movement was on the increase. These "Cockroaches" were Tutsi

refugees who were trying to bring back the monarchy to Rwanda. As a result all Tutsis, of whom Yona was one, were suspect. A raid from Burundi caused the Rwandan government to take severe measures. Yona seemed to have a premonition that his death was imminent, but refused to leave his post, and his walk with Christ seemed even closer. In January 1964 he was definitely told that his name was on the list of those to be killed. The charges against him were "First, because of your stand for the Word of God, and, secondly, because you love everyone indiscriminately". To which his reply was, "These two things, the Word of God and the Love of God are like garments with which God hath clothed me, and I cannot go about without them". On the night of 23rd he was summoned to go with soldiers for questioning. The schoolmaster, Andrew, was also taken, and it is from him that the world was to hear how Yona, knowing his time was come, left written instructions about Church funds, prayed for the soldiers, and then went towards a bridge singing "There is a happy land" and "There is a land that is fairer than day". On the bridge he was shot and his body thrown in the river. The soldiers appeared to have been convicted and therefore freed Andrew. They had never before seen anyone go singing to his death, or walking as he did like a man just taking a stroll. He truly died as a man of God praying for his enemies. As for himself, he did not fear death because for him, as for all other saved people, death is the door to Heaven. Mary, too, after receiving the news, gave a radiant testimony, and the effect of his life and death was so great that there was another movement of the Spirit. In addition, his name was added to the roll of modern martyrs in St. Paul's Cathedral, London. That list is but a continuation of the great roll of honour of Hebrews 11, particularly verses 32-40. This account has been given at some length because it tells of the cost of discipleship to some of those to whom people like Sally Kempe are called to preach the Gospel. It also shows the real worth of the Revival Movement as being, not a passing emotion, but a deep work of the Spirit which makes men Christlike.^a

4. Kenya

In 1954 we began an association with Kenya which continues to this day. Miss Jocelyn Murray went out from Lower Hutt, although at that time under the Parent Society. Her brother, Graham, is Principal of Mt. Hermon School,

Darjeeling,⁹ and another brother, Bruce, is the New Zealand Test cricketer who has given such a great Christian witness on the sports field. She went to be Principal of the C.M.S. Girls' High School at Kahuia in the Kikuyu Reserve, at a time when the "Emergency" was still on. There were 140 girls of whom 96 were boarders. As already stated, Miss Purchas was to arrive in Kenya shortly afterwards, and in 1955 two more lady teachers came from New Zealand in the persons of Miss Vaudine Barnes from Christchurch and Miss Grace Kime from Lower Hutt. Neither of the two last named went out under C.M.S., but were interviewed by the Society on behalf of the diocese of Mombasa and became diocesan workers. Naturally, they were included in our prayer support. Miss Barnes joined Miss Murray at the Kahuia school. In 1956 the two of them put on a pageant, performed by children, at the jubilee of the coming of the first missionaries to Kahuia. Three thousand were present, and 100 were baptised at the baptismal service that week.

Miss Murray did fine work at the school. In 1960 she left it to become Superintendent of the Adult Literacy work at Weithaga, a task for which she was eminently qualified. At this stage she came into full connection with N.Z.C.M.S. Miss Barnes relieved for the new Australian Principal while she was on leave in 1961, and then became Headmistress of the Murray High School in the Taita District. Since 1966 she has been a Senior Education Officer for the Kenya Government, at the same time being Headmistress of the Kenya High School, Nairobi.

Miss Kime's first assignment was teacher training at Mbale. She then transferred to St. Mark's Teacher Training College, Kigari, in the Kikuyu Reserve in 1956. In 1962 she was married by Bishop Kariuki to Christopher Wang'ombe, an African member of the staff, who is now teaching at the Alliance High School, Kikuyu.

During 1962-63 Jocelyn Murray had to return home because of her parents' health, and taught here. She went back to Kenya in 1964 to do women's work at Thika, where Vaudine's father, the Rev. Lewis Barnes, was chaplain 1961-65. Bishop Kariuki was very concerned for the welfare of the large number of women and girls who had come to this town to work in the pineapple cannery, textile and other factories. Their living conditions were appalling. Miss Murray was able to start a hostel for 38 girls, each of whom

had her own room, and under the supervision of a Kenyan warden. Although this barely scratched the surface, yet it did meet a very real need in Christ's Name. In 1966 she moved to Nairobi to work for the Church Information Board, making a valuable contribution to the Church in the realm of education. The following year she went to Los Angeles to take her M.A. degree in African studies, while working in the library of the African Studies Centre. She was then asked to take her Ph.D. in order to complete her research and make it available to the whole Church. During December 1967 she attended the Inter-Varsity Missionary Convention at the University of Illinois, attended by 9,000 students from over 50 countries. She was the official press representative for the East African I.V.F. and a correspondent for the U.K. I.V.F. It was a particular joy to her to meet another N.Z.C.M.S. missionary there in the person of Mr. Keith Mitchell.¹⁰ She returned to Kenya in 1971 to undertake research on the role of missions in that country. She is also involved in other literature projects.

Early in 1966 we sent out a man in the tradition of the pioneer Mackay. This was Mr. Ross Elliott of Christchurch, who holds certificates in mechanical and civil engineering, and had taught machinery subjects at the Technical College. He had the ideal qualifications to join the Rev. Charles Tett, G.M., who had founded the Christian Industrial Training Centre at Pumwami, Nairobi. The object of this institution is to train boys, for whom there are no places in secondary schools, in manual trades. "The group of Christian people, Europeans and Africans, who have started this work are doing something of the greatest importance in the life of this city . . . This centre is an attempt to help answer a problem which exists not only in Kenya but in every other part of Africa I have known". So said Sir Evelyn Baring, the Governor of Kenya at its opening. President Kenyatta has frequently visited the C.I.T.C. and asked for others to be started. Since then one has been opened in Mombasa with 72 boys, and another in Kisumu to teach girls secretarial work. Both Mr. and Mrs. Elliott have much to give in a ministry of care and practical love. The need is so great that hundreds have to be turned away each year when applications are made. By 1968 Mr. Elliott, now Principal, had 150 boys in training, and also helped to teach apprentice instructors. The vast Rubery Owen Organisation of England has done much to help with

plant and the loan of instructors, because of the Christian faith of Sir Alfred Owen and others in its leadership.

The course gives more than training for employment. The curriculum includes English, Maths, Civics, Science and Religious Education. There is an active Christian Union run by the boys. All of this has resulted in a standard of work and integrity which commands the respect of employers, who are keen to get boys from the Centre. Staff needs are great, but Mr. Elliott is to be joined in 1972 by Mr. Russell Gifford from Blenheim and his wife Lois. One of the men who inspired Mr. Elliott in his early days in Nairobi was Mr. Carey Francis, an English C.M.S. headmaster. His influence on Kenya was so profound that, at his death, the House of Representatives stood in silent tribute, and his coffin was carried by cabinet ministers and other leading politicians. Six thousand people attended the funeral of this distinguished Cambridge scholar and Fellow of Peterhouse who gave his heart and life to Kenyan boys for 38 years. After 12 years as Head at Maseno, he served for 22 more as Principal of the Alliance High School, Kikuyu—raising it to tremendously high standards academically, in sports, in the production of leaders and in Christian service. From 1962-66 he was Head of the Pumwani High School, where he died at his desk. His encouragement and interest in the C.I.T.C. meant a lot to our two young missionaries, and his influence undoubtedly helped in creating such friendly relationships with the government.

In 1966 Mr. Warwick Pickwell, another former member of St. Matthew's, Dunedin, who holds a B.A. from Otago, teacher's training certificate from Dunedin, Th.L. from Melbourne, and a B.D. from London, accepted an invitation from the Bishop of Nakuru to teach at Thomson's Falls High School. His headmaster has expressed his delight with his work in the history department, his sponsorship of the Christian Union and his spiritual help to the boys. He returned from furlough in 1968 with a bride, Aileen Lawlor, who had been a fellow student at St. Andrew's. She had since done two years nursing with A.C.M.S. in the Northern Territory of Australia. After a time he became the sole non-African teacher on the staff, but continued happily with teaching, student chapel during the week, Sunday service, Christian Union, projector society, etc. By keeping himself well in the background he has encouraged the boys to take responsibility for these extra-

curricular activities. Aileen not only runs the Red Cross but has further integrated the family by adopting a little Kenyan boy called Gary (no apartheid here!).

NOTES

1. vide ch. 5.
2. vide ch. 1. The name of the Hall was later changed to Immanuel.
3. N.Z.C.M.S. News January 1958.
4. vide ch. 13.
5. The Author.
6. "Ruanda" was the original spelling. This has been retained in the title "The Ruanda Mission" which still works in Rwanda, Burundi and the Kigezi province of Uganda.
7. Psalm 91.5.
8. For fuller details see "Forgive Them" by J. E. Church (H. & S., 1966).
9. vide ch. 16.
10. vide ch. 22.

Chapter 19

The General Secretary and Others

In chapter 12 we saw the need for a proper secretariat and for the right man. As indicated, the man was the Rev. H. F. (Harry) Thomson. Not only was he an ardent C.M.S. supporter, but his wife Gabriel came from the Taylor family which was steeped in the Society's tradition. Her father, the Rev. Basil Taylor, had been on the local committees in Nelson and Christchurch; her grandmother had been the first Scripture Union Secretary in New Zealand; while her great-grandfather, the Rev. Richard Taylor, a C.M.S. missionary, was designated by Samuel Marsden in 1839 to Wanganui (where Gabriel was born), and was one of those who drew up the Treaty of Waitangi. Harry's infectious enthusiasm, Gay's sweet and artistic nature, and their unreserved commitment to their Lord and Master, coupled with their mutual sense of fun, formed an ideal partnership not only for their family life, but also for the ever-expanding family of C.M.S.

In 1953 Mr. Thomson became hon. clerical secretary, while vicar of St. John's, Woolston.¹ The following year he became General Secretary, while still continuing as vicar of Woolston.² To enable him to continue this dual role, his churchwarden, Mr. Ron Mauger, built an office in the church grounds, in which Miss Vera Mott was installed as office secretary in March 1955. Her efficiency, thoughtfulness, retentive memory and deep sense of vocation have been an invaluable gift to the work. The Executive, the missionaries on the Field, and the whole Society owe her an incalculable debt.

There were a number of other appointments at this time. The first was that of Miss Doris Davis as Secretary of the M.S.L. and Y.P.U. in 1953. She had been head of a large department in the Birmingham Post Office, and had led a Girls' club at the strong evangelical and C.M.S. parish of Spark Hill, where the Rev. W. F. Bretton had been

curate. After two incumbencies he came out to New Zealand in 1946 as vicar of Johnsonville, and asked Miss Davis to come out in 1947 to help in the Parish.³ She brought maturity and a deep knowledge of C.M.S. to her work, and for 17 years, until her retirement in 1969, she gave of her best to the Society. She became a well-known figure all over New Zealand as she visited branches and parishes, and her correspondence lessons and material were much valued. After the retirement of Mr. Goldsmith in 1957,⁴ she took charge of the Wellington office, doing valuable work particularly in keeping contact with the Board of Missions.

In May 1953 our Patron, Archbishop West-Watson, died. He had always maintained a deep interest in the work of the Society, and kept up a regular correspondence with the missionaries from his own diocese of Christchurch, as did his successor, Bishop Warren.

Immediately after Bishop Stephenson's departure to Australia, Archdeacon McKenzie became Chairman of the Executive. However, with the arrival in September 1954 of the Rt. Rev. F. O. Hulme-Moir, the chairmanship again reverted to a Bishop of Nelson. The Bishop had previously been General Secretary of the Society in New South Wales, and as N.Z.C.M.S. and A.C.M.S. were being drawn closer together by work in the same fields, this was a most happy appointment. The same year Norman Lesser, Bishop of Waiapu (later Archbishop of New Zealand), became President. He had formerly been Provost of Nairobi, so had first-hand experience of one area where the Society was working. He continued as President until his retirement in 1970. Yet another appointment in 1955 was that of the Rev. Charles Haskell, ex-Karachi, as General Secretary of the Board of Missions.⁵ During his nine years term of office the world-wide scope of the Church's responsibility was realistically made known, especially by the introduction of the parish magazine inset "Church Overseas".

In 1955-56 we were privileged to have visits from two important Christian leaders. The first, in 1955, was Sir Kenneth Grubb, President of the English C.M.S. His world-vision and statesmanlike grasp of affairs made a deep impression wherever he went. He particularly stressed the urgency for the Church to press on with our Lord's command to evangelise, the need to encourage the National Churches to stand on their own feet, and the importance of

quality rather than quantity in those we sent overseas.⁶ The second visitor was Bishop Woolmer of Lahore who came to this country to give verbal expression to the Sind Appeal.⁷ He made a great impact on Church life in general and C.M.S. in particular, and on his return to Pakistan via Australia was the instrument God used to call the Rev. Geoffrey Bingham to serve Him in Sind.

Early in 1956 a local committee was formed in Dunedin. The new General Secretary was present for its inauguration. A League of Youth branch started shortly afterwards. At the Annual General Meeting that year a very warm resolution of appreciation for Mr. Thomson's work was passed, ending with the words, "Your Executive deems itself blessed indeed in having such a deeply spiritual, consecrated and able person as the Rev. Harry Thomson as its General Secretary".⁸ This tribute was richly deserved: on all sides advances were being made. He was building up the work on two fronts: first, through regular correspondence with all missionaries in the various fields, he exercised a ministry of prayerful concern and sympathetic understanding which was deeply appreciated by them. (Some members of other missions were quite jealous of the care that ours received!) Secondly, on the home front increasingly clear and effective means of publicity emerged for the Church of the whole Province, and the rapidly growing inner core of committed members were supplied with up-to-date information to make their prayer backing more relevant. His Annual Reports were of a consistently high standard, ranging far and challenging the hearers. The Sind (now The West Pakistan) News Letter, which had started a few years earlier, and the N.Z.C.M.S. News, which first came out in 1955, became much-awaited sources of inspiration. A Prayer Cycle, for use each day of the month, was first issued in 1955. This covered all the missionaries and their families, and was later made completely fresh by the addition of the monthly "Prayer Fuel", which contained the latest news from the field. Membership, of course, rose rapidly. In October 1956 there were 579 regular subscribing members, the next year the figure was 1109, while by 1959 it was 1,444.

It was essential, however, in the interests of both missionaries and home education that the General Secretary should visit the fields where the former were located. Accordingly, in January 1957 Mr Thomson made his first

overseas trip. This was a 10-weeks' journey confined to Asia, and was financed by a man who had been his churchwardens in his first parish of Methven. One of his great joys was to be present at the consecration of Bishop Chandu Ray, and to assist the archdeacon in vesting him. It was fitting that the Executive Officer of the Society was able to share in the act of passing over the leadership to a National. Mr. Thomson, accompanied by Canon Spence, then toured the area from Karachi to Hyderabad, the Kohli work, Sukkur and Khairpur. Plenty of time was given him not only to see the missionaries but, even more, to get to know the Pakistani workers and congregations. He remarked, after attending the four-day Field Conference at Sukkur with all our missionaries and national clergy: "I could not help comparing those discussions with the listless, half-hearted atmosphere of many of our gatherings at home. These men were alive and on the job".⁹ From Pakistan he went on to India, where he saw something of the needs of the diocese of Barrackpore, and of the Doyabari hospital in particular. He was impressed by the words Bishop Bryan had chosen for his diocesan coat of arms: "Tell it out". From there he flew south to Vijayawada to see the work of the Bishop Azariah School, then on to Dornakal to visit the Jacksons, Miss Woods and Bishop Solomon. On to Ceylon, where he saw the continuing effect of the ministry of the Opie sisters. Finally, a brief stop in Malaya before returning home.

On Mr. Goldsmith's retirement, Mr. A. R. Turner of Motorways, Christchurch, succeeded him as honorary Lay Secretary. This made for more efficient working, as both secretaries were in the same city. Dick Turner brought to the task long experience of working in a nation-wide firm, a meticulous standard of accounting, and a deep understanding of the financial implications of the missionary cause. He still retained his position at Motorways, but an arrangement was made with the Managing Director, Mr. Don Laugesen (brother of Miss Marian Laugesen and a member of the Executive), whereby part of his time was allotted to C.M.S.

It is of interest to quote from the Annual Report of 1957-58, in which the General Secretary incorporated some remarks made by Sir Kenneth Grubb at the Parent Society's Annual Meeting: "As we look back over the history of our Society, we are reminded that the Gospel was brought to West and East Africa, to India and Pakistan, and to many

other places, not by our Church as such, but a Society within it. Its members, their hearts moved by the love of Christ, their wills united for the common good, and their intelligence quickened by the very obstacles they faced, banded themselves together and set to work. They would have liked many bishops to bless them but they did not wait for this, knowing that good things often tarry. Thus they became early exponents of what today is called the voluntary principle. We are told sometimes that this principle has exhausted its usefulness whether in the Church or in society at large. I do not believe it, although its vitality may well have exhausted its critics. We are told that it was admittedly deplorable that in the bad old days the Church slept while the people perished, but that the Church as a whole is awake today, and special societies for the preaching of the Gospel are no longer required, indeed, their presence even indicates that the Church is not all that it should be, and that is not polite. But I am not at all convinced that our Church as a whole is really awake to the implications of its own good intentions. I find it hard to see that it is yet ready to be its own missionary society. I doubt if it could call forth the necessary enthusiasm and support, or if it contains within itself the necessary oneness of outlook and purpose. I don't think it would be any more successful than are the Societies in the hard task of finding men and women for key jobs. And I must say that I would constantly be afraid that enterprise would be smothered by patronage. It is the genius and privilege of a voluntary society to order its own affairs. When it does this faithfully it is best discharging the moral responsibility it carries, first, to its own members and, secondly, to the Church as a whole. A Society conceived and brought forth for the preaching of the Gospel must have an inexhaustible capacity for breaking bounds; if it ceases to have this, it is ready to perish. And it can break bounds without either impropriety or disloyalty but in full understanding of and co-operation with the Church from which it draws its life".¹⁰ This is quoted at length, because it shows that Mr. Thomson was carrying on the tradition of N.Z.C.M.S. Indeed, on his retirement in 1971, Canon John Taylor, General Secretary of the Parent Body, was to write of him, "He has fought a good fight for two great principles in particular. First, in the turmoil of new thought about the objectives and methods of the Christian Mission, he has maintained that the one thing that matters is the winning of individual

men and women to put themselves into the hands of the living Saviour, Jesus Christ. And secondly, while he has rejoiced to see the growth of a more general sense of missionary responsibility in the life of the Church as a whole, he has steadily maintained that the responsibility can best be expressed through the voluntary commitment of individuals to societies and fellowships which remain related to the Church though independent of its central control. Our Society in Britain which shares these deep convictions salutes Harry Thomson for the clarity with which he has held to these insights".¹¹

During 1958 the pressure of work was such that his doctor advised him to do less. As a result, he secured the services of the Rev. Robert Glen for the whole of 1959 as assistant curate. Mr. Glen had done a year's training at Liskeard Lodge, the C.M.S. training college in England, before ordination. His time at Woolston was of great benefit both to the parish and to the General Secretary. He sailed for Tanganyika in 1960.¹²

During the same year the Ladies' Committee disbanded itself, feeling that it had outgrown its usefulness now that there were ladies on the Executive.¹³ This is a moot point, for no one can deny the value of the work they had done in so personal a way over so many years. There is still room for some similar body to deal with those domestic matters concerning a missionary with which he or she might not feel they should bother the General Secretary. These ladies, under the leadership of Miss E. Whitmore-Searle, still continued, however, as members of the Wellington prayer group. This same year Miss Marian Laugesen was appointed secretary for the women candidates' committee.

As late as 1960 Mr. Thomson still felt he was only holding the fort until a full-time appointment could be made. One limiting factor was that it was always assumed that the headquarters must be in Wellington. He wished to remain in Christchurch, and also realised that this was where C.M.S. had its strongest following. In October Mr. L. R. Burgess moved at an Executive meeting that a resolution, passed in February of that year, requiring the headquarters of the Society to be moved to Wellington, be rescinded. He felt this placed an undue restriction on the appointment of a General Secretary and his staff. His motion was carried, Mr. Thomson was then invited to take on the position in a full-time capacity and to make his

headquarters in Christchurch. This he agreed to. It should be added that this meeting was part of a three-day conference at Frederic Wallis House, Lower Hutt, at which Canon M. A. C. Warren, the then General Secretary in London, was present. His visit was yet another link in the close ties that exist between the two Societies. As a result of this appointment Mr. Thomson resigned from his parish and took up residence at 167 Wairakei Road, Bryndwr, in March 1961. This has proved a splendid centre. To add to its usefulness, the assistant secretary's office was moved by truck from Woolston and placed behind the house, and an extra room was added to it.

1960 also marked the holding of the first Spring School in the North Island, though a Summer one had been held in Napier¹⁴. The site was Scots College, Rongotai, with 85 living in, 120 attending the day sessions, and 250 at each of the evening sessions in St. Peter's Church. A similar school was held in Christchurch (the seventh biennial one there). The speakers, who included the Rev. David Aiken, the Rev. Philip and Dr. Kathleen Taylor and Miss Audrey Neureuter, went on to a large rally at Palmerston North, a weekend at Hamilton, and to a large gathering in Auckland. Reports from the League of Youth showed increasing vitality. Apart from ordinary meetings, their programme included "Flying Squad" visits to other parishes for evangelistic and missionary purposes, camps and houseparties, and the special financial project for each year. Nearly £1,000 was collected by these young people, some still at college, over a period of three years for motor-cycles for Pakistani clergy, Mr. George Hart's workshop in Tanzania and books for the Bible Training Institute in Hyderabad, Sind.

During this period the C.M.S. bookroom in Christchurch was functioning well. Other centres such as Nelson had had them from time to time, but eventually they were all concentrated in Christchurch. Although served by some able managers, such as Messrs David Powell, Eric Baigent and Stewart Entwistle, the shop found itself unable to compete with similar ones in the city. Sales during 1962-63 totalled £11,000, but taxation, overheads, etc., made it a risky business. In 1968 it was decided to sell out to the Crusader Bookroom, which was in the same street, with the understanding that they would stock C.M.S. literature. This arrangement has worked out well.

During 1963 Mr. Thomson carried out a four-months' tour of virtually every place where our missionaries were serving. The visit was so timed as to enable him to be present at the inauguration of the two new dioceses of Karachi (Bishop Chandu Ray) on February 16th, and of Victoria Nyanza (Bishop Maxwell Wiggins) on March 16th. He carried out a valuable ministry to our missionaries and their national colleagues through Bible studies and personal talks, and was able to assess the priorities in a rapidly changing world. In all he visited 15 very differing dioceses and made time to speak with the national Church leaders, every one of whom was grateful for our missionaries and asked for more! Despite the strong currents of nationalism, he found that where our folk were prepared to come and work under or alongside the nationals, they were regarded as true brothers and sisters in Christ who had a continuing contribution to make.

At the end of 1963 a new constitution for the Society was adopted. After being drawn up by the General Secretary and Treasurer, it was examined by all local committees and by C.M.S. London. Executive members then worked on the proposed recommendations and amendments, and a very satisfactory document was produced. The only change since then has been that members are now elected to the Executive for two years instead of one.

In 1964 Canon Jack Dain, Federal Secretary of A.C.M.S. was the chief speaker at the two Spring Schools. He made five points concerning the continuing importance of the voluntary society: "(1) It is needed to maintain a constant emphasis on evangelism. (2) Our task is to sustain a pattern of LIFE missionary commitment in a day of growing emphasis on short service with the Church overseas. (3) We need to maintain flexibility of planning and mobility of operation in a day of centralised bureaucratic administration. (4) It is needed to maintain the voluntary association of likeminded people with resulting points of concentration of missionary commitment. (5) It, and particularly C.M.S., preserves the vital role of the laity in the life and outreach of the Church".¹⁵ So once again we find this stress on the need for a spearhead for Christian work unimpeded by the slowly grinding wheels of bureaucratic control. The same year, Douglas Webster, Canon-Missioner of the Parent Society, conducted a series of clergy schools in four dioceses, very ably seeking to bring

the Church back to Gospel priorities.

In 1964 St. Andrew's Hall, Melbourne, was opened as an Australasian training college for the two Societies. This was the culmination of a vision by many people over a long period. The Hall replaced St. Hilda's House, Melbourne, which had trained women only. St. Andrew's was now to cater for men as well and for married couples. It is within a stone's throw of Ridley theological college and so is able to utilise lecture and library facilities. It was a sign of the close relationship between the two countries that the Rev. Francis Foulkes, a New Zealander, should be appointed the first warden.¹⁶ He has brought scholarship, a personal experience of missionary work in Nigeria, and a close relationship with English C.M.S. to his task. Since then most of our outgoing missionaries have undergone a period of training here. This consists of those aspects of preparation which are not included in one's normal vocational training; such as cultural backgrounds, social customs, an understanding of other faiths, and practical skills such as first aid, motor mechanics and linguistics.

Christmas day 1964 marked the 150th anniversary of the first Christian message ever preached on our shores. This has already been dealt with in chapter 3. The whole of the N.Z.C.M.S. News for December dealt with this Apostle to New Zealand, and Samuel Marsden's forthright sermon preached on that occasion was printed in full. This commemoration greatly inspired the Christians of today, especially the younger members. The tales of his sacrificial journeyings, his passion for souls and the boldness of his address were heart-warming and challenging. At the Annual Meeting, the General Secretary quoted from Marsden's journal on his first trip to New South Wales: "I am now about to quit my native country with a view to preaching the everlasting Gospel. Oh! that God would make my way prosperous, that the end of my going may be answered in the conversion of souls". Commenting on this Harry Thomson added: "As a Society we are the spiritual descendants of Samuel Marsden and may his mantle, like that of Elijah, fall on many a young Elisha among those offering themselves for service with the Society overseas".¹⁷

1964 saw the Toronto Congress and the beginning of the M.R.I. programme. While it is true that the thoughts behind it was irreproachable, there have been some problems

in achieving its goals. So long as the former colonial nations can be made to see that they are now partners and not governors, and that they need to receive as well as to give, all is well. Interchange of personnel is a great benefit, as we discovered by bursary recipients such as the Revs. David Israel from South India in 1965 and John Kago from Kenya in 1966. Both of these men were attached to parishes, where the local congregations soon discovered they were true men of God. They also gave of themselves freely at gatherings all over the country. But, on the financial level, it is sad to relate that in some parts of the world promises by donor dioceses have not been kept, and would-be recipients have been left high and dry with half finished buildings. Here in New Zealand we can be grateful that the Church has fulfilled its pledges, to the great benefit of places like Sukkur and Msalato, as has been mentioned in other chapters.

At the end of 1964 Bishop Hulme-Moir was appointed Bishop-Coadjutor of Sydney. He had served the Society well during his ten years in Nelson; he and his wife had frequently acted as house-parents at Spring Schools, League of Youth house parties and similar gatherings. He proved a worthy representative for C.M.S. on the Bench of Bishops and, during his frequent evangelistic missions, never failed to challenge his hearers to consider the call to Christian service. His successor as Chairman of the Executive was Mr. K. J. O'Sullivan, LL.B., Church Advocate and a diocesan Lay Reader in the diocese of Wellington, and a Vestryman and Bible Class Leader at All Saints', Palmerston North. He brought to the Executive's meetings not only a trained legal mind which was able to sum up discussions with great precision, but also a delightful Irish sense of humour which has lightened many a difficult debate. Above all, his introductory Bible readings and comments at the start of each meeting have been greatly appreciated for their spiritual perception and depth. He had the additional advantage of being, for a time, Chairman of the S.U. and Crusader Movement.¹⁸ This further cemented the bond between the two bodies, and enabled him to speak with authority on prospective candidates who had been through the Movement. Mr. Don Laugesen remained Vice-Chairman, so it can be seen that the Society has strong lay leadership.

In 1965 a record number of nine recruits proceeded to various fields, bringing our total numbers overseas to 59.

These recruits were Mr. John Croucher and Miss Joyce Cornish, to Tanzania; Mr. and Mrs. Ross Elliott, to Kenya; the Rev. David and Mrs. Penman, to West Pakistan; Mr. Eric Baigent, to South India; and the Rev. Alan and Mrs. McKenzie, to Singapore.

1966 proved an eventful year. In February Canon J. V. Taylor paid his first visit to this country since succeeding Dr. Max Warren at the London Headquarters. Once again the Church as a whole was deeply impressed by the spiritual and mental calibre of the C.M.S. leaders. At the Spring Schools we had two outstanding speakers in the persons of the Rev. John R. W. Stott of All Souls', Langham Place, London, who took the Bible studies, and Bishop Chandu Ray. Over the years these gatherings have strengthened the members beyond measure, and have brought many more into the family. In October the Executive saw the necessity for another overseas tour by the General Secretary, and Mr. Thomson went first to London to confer with the British and Australian General Secretaries. He was present on 24th at the opening of the new C.M.S. headquarters at 157 Waterloo Road. It is of note that, at the farewell from Salisbury Square in June, Sir Lionel Denny, Lord Mayor of London, had said, "Your Society rightly continues to place great emphasis on long term missionary service. By doing so you challenge the transience, and unwillingness to be committed, which are common characteristics of our time. I have no doubt that if you stand firm over this, whilst being winsome and sensitive, you will secure the selfless service of some of our finest young people".¹⁹ This was a most perceptive comment, with which the Society in this country is in full agreement. The new building was opened by the Queen who, in her speech, said "There will always be a difference between those whose motives are based on their Christian conviction, and those to whom technical progress is an end in itself. A member of a missionary society offers that additional dimension which might be called the plus of Christian faith".²⁰ The dedication of the whole building was conducted in the beautiful "Chapel of the Living Water" by the Archbishop of Canterbury. The two stalls on either side of the font were given by N.Z.C.M.S., and the arms of the Church of the Province of New Zealand are carved on one of the pew ends, as are those of all Provinces to which C.M.S. has sent missionaries.²¹ On

behalf of our Society the Rev. H. F. Thomson conveyed greetings with the words, "With unforgettable indebtedness to 6 Salisbury Square for the privilege of 73 years association in the furtherance of the Gospel overseas, the N.Z.C.M.S. sends greetings on this historic occasion, praying that in this move God's promise may again be fulfilled, 'My Presence shall go with the'." Another New Zealander, the Ven. Martin Sullivan, Archdeacon of London, conveyed greetings on behalf of our Archbishop. Similar greetings were read from all over the world where the Society has, or has had, connections.

The next day the General Secretary joined six other New Zealanders as part of the 1,200 delegates attending the World Congress on Evangelism at Berlin. Present also were four bishops from dioceses where we had workers—Stanway and Kahurananga from Tanzania, Chandu Ray from Pakistan and Samuel from South India. It was interesting that the three strategic frontiers which were underlined as vital for missionary concern for the next 25 years were "The Big Cities", "The Student World", and "The World of Communication". These are areas in which we have increasing involvement, through such people as the Rev. David Penman who actually became a student at the University of Karachi²² and Mr Eric Baigent with his bookshops in India.²³ There was also the call for "Every believer a living witness and ambassador for Christ in his home, where he works, among his friends and neighbours, and in fellowship with his fellow believers".²⁴

The thrilling experiences of both these occasions were then shared by Mr. Thomson with the Church in Kenya, Tanzania, Pakistan, India, Malaya, Singapore and Northern Australia as he did a month's visitation on his way home. Crowded as was his itinerary, his visit to each place was, as usual, a great inspiration to both missionaries and their national colleagues. This sort of ministry to missionaries is of untold value, and is an essential part of the Church's obligation to its representatives on the field.

1968 marked a time of real concern on the financial front. Due to the devaluation of sterling, English C.M.S. reckoned its costs would increase by £70,000 per annum. The effect in this country was that we overspent our income by \$23,000, which had to be drawn from capital funds. Consequently, in February 1969 the Chairman was asked to write to the whole constituency about the prob-

lem. So clearly did he set out the facts, and so generous was the response, that an extra \$13,000 came into the Capital Advance Fund. The giving was not confined to the home end; a number of serving missionaries asked for a reduction in their salaries. This economic crisis underlines the importance of financial support for specifically missionary situations, especially in the face of increasing public sympathy for the numerous philanthropic causes many of which use television to great advantage in soliciting gifts for their very deserving and urgent needs. But intense as all such needs are, they are not as serious as man's alienation from God, his need for the true Bread from Heaven and for spiritual sight. There is no doubt that missionary giving depends entirely on a missionary outlook. Unless people at home are gripped by the Gospel, they will have no sense of responsibility to make it known to others. In days of theological uncertainty and questioning in many churches as to the nature and relevance of the Gospel in the 20th century, support for missions is bound to suffer. Conversely, wherever there is a clear understanding of the Great Commission and a deep desire to communicate the Gospel, support for our overseas commitments is bound to be forthcoming. It is part of the responsibility of C.M.S. to help Christian people to see that though man cannot live without bread, he "cannot live by bread alone". At the Annual Meeting in 1969 the General Secretary quoted Eugene Stock: "Missionary advance abroad depends upon spiritual advance at home. The increase of men and the increase of means follow upon seasons of revival, of the reading of the Word of God, of united and believing prayer and of personal consecration to the Lord's service".²⁵ Such an emphasis is as greatly needed in our day as it was when first written in 1899. Once again, in 1971, Mr. O'Sullivan sent out a ringing challenge to members, telling of open doors and opportunity, of 62 missionaries on the field, and an estimated deficit of \$26,000 due to greatly increased costs overseas and a reduction in Government grants for educational missionaries in East Africa. He called on members "to consider, in the light of our contemporary world situation and the vast and widespread disillusionment with mere material values, the great priorities of God's unfinished task for us all in the thrilling adventure of world evangelism". Once more there was a heartening response and we were saved from retrenchment.

There was, of course, much pruning of expenses at home. For example, it was decided to close the Wellington office in the D.I.C. building. We had occupied these rooms, originally as headquarters under the Lay Secretary, for nearly 30 years, but rising costs necessitated something cheaper. Smaller accommodation was found in Federation House, next to the Board of Missions, but, at the end of 1968 it was decided to dispense with that too. Miss Davis then continued to run the M.S.L. and Y.P.U. work from a house in Wainuiomata, which had been left to the Society by Miss Zaidee Sowry.²⁶ When Miss Davis retired the house was sold, and her successor continued the work in Christchurch. The Executive now meets in the Wellington diocesan board room at Eccleston Hill. At the same time the home office needed to be adequately maintained as an efficient unit. Accordingly, Miss Mott was joined by Miss Jocelyn Banks in 1966 to deal particularly with the increasing membership of the Society. These two devoted women keep the wheels running smoothly, and provide a first-class intelligence centre for both home and overseas.

The Spring School in the North Island in 1968 had a change of venue. The Bible Training Institute in Henderson, with its excellent facilities, was used, and the Auckland committee did good work in organising it. The one in Christchurch continued at St. Margaret's College. The Rev. John Reid, a gifted Bible teacher from Gladesville, N.S.W., gave the Bible studies. Dr. Arthur Iliff, Medical Secretary of C.M.S., London, who had served on the N.W. Frontier for nearly 30 years, gave the main addresses. Other speakers included Dr. Ken and Alison Dalley, Ian and Bronwyn Foster, and the Misses Valerie Baker, Jocelyn Murray and Elizabeth Smith.

After the Lambeth Conference of 1968 three of our bishops visited some of our fields. Bishop and Mrs. Pyatt of Christchurch were greatly impressed with the work of the Rev. Alan McKenzie in Singapore. Bishop and Mrs. Johnston of Dunedin took a very arduous journey through Pakistan, visiting Karachi, Sukkur and Quetta. They were much moved by the fellowship of the Church—the deep family spirit—the workers meeting together at table, and the quiet but deep devotion of the staff in every department (this included being met at midnight on Shikarpur station by the Misses Audrey Neureuter and Patricia Robinson). The third was Bishop Holland of Waikato who

went specially to see his cousin, Dr. Ronnie Holland, in Quetta. These links have been most valuable, as they have drawn the Church at home at top level to the Church overseas in a closer and more personal way.

During these years negotiations towards Church union were going on in New Zealand. In some of the draft plans it was evident that it was envisaged that the new General Assembly would run all missionary work. This the Society contested, and in June 1969 Mr. Thomson prepared a very full statement on "The Plan of the Voluntary Society within the Framework of the United Church". In this he pointed out that we were already working in partnership with a United Church in South India, that union schemes were to come into being in North India and Pakistan in 1970, that we already had missionaries on the staffs of united theological colleges, and that in South America the Parent Society was working where there was no Anglican Communion. At a specially convened meeting with members of the negotiating Churches, our delegates, who included the Chairman, General Secretary and Canon Carson, stated the case very clearly. The non-Anglican delegates were astonished to hear that there could be such a thing as a voluntary society within an episcopal system. They even asked two other Anglican delegates if C.M.S. was orthodox! They were assured we were. As a result of the negotiations, a clause (No. 353) has been included in the final draft of the Plan of Union which clearly safeguards the continuing contribution which N.Z.C.M.S. has specifically to make in the mission of the Church.

In 1969 Sir Kenneth Grubb retired from the Presidency of the C.M.S., London, after 25 years' magnificent service. As Chairman of the House of Laity in the Church Assembly he had kept the world evangelistic thrust to the fore. In his farewell address to C.M.S. his comments on impressions gained at the W.C.C. Assembly at Uppsala are characteristic of his spiritual integrity: "I could not fail to notice the prevalence of an approach which, if it gained further ground, would cut the nerve of missionary obedience. The very nature of the Gospel is at stake. Today the very existence of a Good News for all is called in question. If we cannot say with total conviction that Jesus of Nazareth is for all men and every man, then we have little left worth saying. The service we can offer to alleviate the most desperate need of mankind is no substitute for this Good

News. Neither can the preaching of the Gospel be a substitute for giving bread to the hungry. We are called to be concerned always with both—as our Master was”.²⁷ His successor as President of English C.M.S. was Miss Diana Reader Harris, headmistress of Sherborne School for Girls. Besides a long experience on the Executive and Appointment committees, she had also served on the Archbishops’ Council on Evangelism 1966-68. It was the first appointment of a woman to this position, but is an ideal choice as she keeps such close contacts with young people. It was a great personal pleasure for the Rev. K. Gregory to be present at the time of her assumption of office, and thus to represent N.Z.C.M.S. on that significant occasion.

In 1970 Miss Josephine Dingwall, who had previously served in Tanzania, took over Miss Davis’ work among the children. The Y.P.U. changed its name to Go Clubs in keeping with a similar change in Britain, although the age group here includes only the 7-14 year olds. Miss Dingwall has already made her mark, especially in drawing up excellent sets of attractively presented lessons and other teaching aids which the increasing number of affiliated Go Clubs are finding so helpful.

At the Spring Schools that year masterly expositions of Scripture were given by the saintly scholar Archbishop Marcus Loane of Sydney. The other main speaker was Dr. Ronnie Holland from Quetta who, with his wife Joan, made perhaps the deepest impact ever made by a missionary in this land. There is no need to elaborate on what has been written of them in Chapter 17, but although people had read about them, to meet them and hear their testimony was a most moving experience. Indeed, the sight of him tenderly carrying her to her wheeled chair reduced some onlookers to tears. After the two Spring Schools, their N.Z. itinerary covered several centres, and included some hospitals and the medical school in Dunedin. As a result of this visit there have been a number of inquiries regarding medical service, and at least one lady doctor is undertaking further training to equip herself to join the work in Pakistan. In recognition of his considerable services to medicine in Pakistan, Dr. Holland was awarded, that year, the Sitara-i-Qaid-e-Azam, the second highest decoration given to civilians. He was the first expatriate to receive it.²⁸

By this time it was becoming clear that a deeper involvement in work among overseas students was called for. In 1970 there were over 3,000 such students in New Zealand, with many committed Christians among them. For instance, John Ray, son of Bishop Chandu Ray, was secretary of the O.C.F. (Overseas Christian Fellowship) while studying for his degree at Canterbury University. The General Secretary of the Inter-Varsity Fellowship, the Rev. Dr. Robert Withycombe, was a member of the C.M.S. Executive 1970-71 and made it very much aware of the O.C.F. and of the Society's responsibility towards these students. His resignation, following his appointment to the staff of Moore College, Sydney, in 1972 left a gap which was hard to fill.

Before his retirement from office, the General Secretary in 1970 made a final overseas tour, the main purpose of which was to attend a three-day conference of the English, Australian and New Zealand General Secretaries. This was held at Foxbury, the C.M.S. Fellowship House in Chislehurst. In all his overseas tours it had never been possible for Mrs. Thomson to accompany her husband but now, with their three children married, advantage was taken of a large fare reduction which enabled them both to travel. Their journey was somewhat limited by the route taken by that particular airline, but they were able to visit folk in India, Pakistan and Singapore, as well as seeing other areas for potential partnership. Whilst still in England they were also present when the Queen Mother opened the new C.M.S. Training Centre at Crowther Hall, Selly Oak, Birmingham.

This tour was a fitting climax to his work. Two years previously he had indicated to the Executive that they should be looking for a new General Secretary. During this time much thought and prayer had gone into the matter. Finally, it was announced by the Chairman that the Executive had unanimously elected the Rev. Brian Carrell, M.A., B.D., vicar of St. Matthew's, Dunedin, to the post. This was an excellent choice. Mr. Carrell had had long association with C.M.S., being Provincial President of the League of Youth 1961-64, and a member of the Executive from 1965. He was a New Zealand delegate to the Asia-South Pacific Congress of Evangelism in Singapore in 1968, and was chairman of the Otago-Southland Billy Graham Committee 1967-68. In addition, he had been a respected and

influential member of the Provincial Commission on Liturgical Reform.

On 26th April, 1971, over 200 members and friends gathered to say farewell to Mr. Thomson. Tributes were paid by Miss Elizabeth Purchas on behalf of former missionaries of the Society, the Rev. John Meadowcroft on behalf of present ones, Miss Vera Mott for the Office Staff, and Mr. Kevin O'Sullivan for all the members. Messages flowed in from all over the world, and the highlight of the evening was the announcement that Bishop Wiggins had made him an honorary canon of Mwanza Cathedral, a richly deserved honour. He was appointed vicar of the Parochial District of Mt. Herbert, and his wife Gabriel was just long enough in the vicarage at Diamond Harbour to leave the imprint of her personality on it. On June 18th she passed into the Presence of her Lord. Over 400 were present in St. John's, Woolston, for the funeral service conducted by Canon R. A. Carson, formerly of Pakistan, who had known her since she had been at the Canterbury Art School. There was a deep note of triumph and joy, expressive of her own faith and all that C.M.S. stands for.

The last word must remain with Canon John Taylor, General Secretary of C.M.S. in London:—

"No couple could have given themselves more unsparingly in friendship and in personal care, not only for the whole team of missionaries but also for Church leaders in Africa and Asia and ordinary Christians in all walks of life who came to stay at their home or whom they met on their travels abroad. Many people talk about the fellowship of C.M.S.: Harry and Gabriel consistently and almost unconsciously created it".²⁹

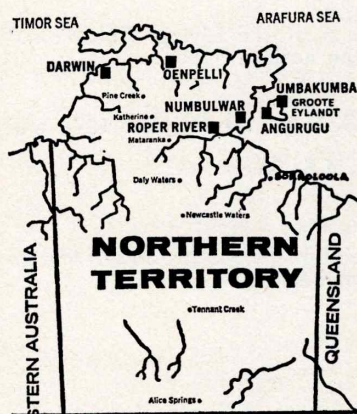
NOTES

1. vide ch. 12.
2. *ibid.*
3. Mr. Bretton subsequently became vicar of St. James', Lower Hutt, then Dean of Nelson. He was a member of the Executive for many years.
4. vide ch. 6.
5. vide ch. 17.
6. N.Z.C.M.S. vol. 1, No. 2.
7. vide ch. 17.
8. Annual Meeting 8th October, 1956.
9. Sind News Letter May 1957.

10. Annual Report 1957-58.
11. N.Z.C.M.S. News July 1971.
12. vide ch. 13.
13. Minutes of Ladies' Committee 27th March, 1958.
14. vide ch. 12.
15. N.Z.C.M.S. News October 1964.
16. vide ch. 18.
17. Annual Report 1963-64.
18. From 1972 the name Crusader was changed to I.S.C.F. (Inter-Schools Christian Fellowship) in keeping with the British and Australian Movements.
19. Quoted in Annual Report 1966-67.
20. N.Z.C.M.S. News December 1966.
21. vide C.M.S. pamphlet "The Chapel of the Living Water" and "On Ravens' Wings," ch. 9 by the author.
22. vide ch. 17.
23. vide ch. 15.
24. For fuller account see N.Z.C.M.S. News for October 1966 and March 1967.
25. Preface to Stock's History of C.M.S. op.cit.
26. vide ch. 8.
27. N.Z.C.M.S. News August 1969.
28. See also ch. 22 for his other awards.
29. Quoted in the Minute of Appreciation passed at the Executive Committee meeting on 28 September, 1971.

Chapter 20

The Northern Territory



Just as New Zealand has people whose ancestors settled here before the Europeans, so does Australia. Tragically, though, the Aborigines were regarded by most whites as so primitive as to be worthy of no consideration as human beings. Certainly there were exceptions, such as Governor Macquarie, who founded an institution in Parramatta "for the civilisation of the native black children". Marsden, on behalf of C.M.S., offered help. The institution, started in 1814, moved in

1821 to "Black Town". Schools, workshops and a chapel were built, and a large area provided for cultivation. Marsden posted Mr. and Mrs. George Clarke to it, and they worked there until joining the New Zealand Mission in 1824. They were replaced by William Hall, one of the original missionaries to this country. In 1825 the C.M.S. Auxiliary was formed, with Marsden as President, to do missionary work among the Aborigines, both evangelistic and practical; and the government set aside land 250 miles from Sydney.

Side by side with these enlightened activities must be set the situation as it pertained through most of Australia. This was summed up at the Australian Church Congress in 1906. The Bishop of North Queensland said, "A previous speaker at this congress has said that the 'British were put by God into Australia to preach the Gospel to the heathen'. I have never heard a more complete condemnation of the stewardship of the Australian people. We have developed

the country, and we have civilised it; but we have certainly done very little to preach the Gospel to the people we have dispossessed. The blacks have been shot and poisoned while they were wild and dangerous. They are now left to kill themselves with white vices where they have been 'tamed' . . . but very few have received at our hands either justice or consideration".¹ The immediate result of this congress was that Bishop Gilbert White of Carpentaria invited the Victorian Association of C.M.S. to commence work in his diocese. This duly began at Roper River in 1908. Other stations on the mainland of Arnhem Land are Oenpelli, transferred from Government control at their request in 1925, and Numbulwar (Rose River) in 1952. Groote Eylandt was made an Aboriginal Reserve at the request of C.M.S. in 1920. The main stations there are Angurugu and Umbakumba.²

Jack Mirfin from Motueka went out to take charge of the Mission boats in the early 1950's under A.C.M.S. The first missionary to go under N.Z.C.M.S. was Miss Edna Brooker, who arrived at Umbakumba in 1958, just as it opened as a C.M.S. station. Prior to that a freelance worker had been there, with government approval for 16 years, establishing a small hospital and school. When Miss Brooker arrived to take over the hospital (sic) she found that the only instruments were a pair of very rusty artery forceps and hypodermic syringe. All water for sterilization, etc., had to be heated on a primus stove. The sole baby cot was a packing case. Mercifully Miss Brooker is extremely adaptable, but was grateful that N.Z.C.M.S. sent out a midwifery bag, while A.C.M.S. gave £100 for equipment. The Mission staff consisted of the superintendent and his wife, who had been in Arnhem Land for six years, the chaplain and his wife (22 years), a women's worker, a men's worker and a handicrafts teacher. They went to work with a will, producing a windmill for drawing clean water from a well, a sawmill, garden and other material benefits. Spiritually there seemed to be an awakening interest, particularly amongst girls who had been at school at Angurugu. During 1960 a Bible School was held for 49 Aborigines, at which there was a remarkable work of the Spirit. Men and women gave personal testimony to their faith in Christ, and led in prayer.

In 1961 an agriculturist, in the person of Mr. Richard Thorpe of Takaka, went to Umbakumba. He had a diploma

of agriculture from Lincoln, had taken sheep to Argentina, and worked on farms in Britain, Holland and South Africa. On his return home, having heard the call to missionary work, he trained at the B.T.I., and then went to show the Aborigines how to grow their own food. This was an important work now that people were beginning to live a more settled life. In 1963 he married Miss Helena Balkema, whom he had first met in England. She was born in Holland and later lived in South Africa, where she took a science degree. She did a short course at the B.T.I. and, after marriage, went with Richard to Angurugu. Amongst the work he taught them to do was to cut down trees, build houses, and cultivate sweet potatoes, beans, pumpkins, water melons, paw paws and pineapples. They also fished from their canoes. He was concerned to see that they kept off refined food, for the deterioration in their health as a result of it was self-evident. The advent of village stores has been a mixed blessing, as witnessed by the extra work Sister Brooker now has to do on their teeth (she has some dental training as well as medical). Although Mr. Thorpe was officially the industrial and social administrator his prevailing aim was to lead these 450 people to Christ. He and his wife did a great work in running Bible classes, taking services, welcoming folk to their home and pointing them to the Saviour. They were grateful for the faithful work already done since the station opened 18 years previously.

Another recruit, Miss Airlie Callanan, joined the Thorpes in 1965. She was a fully trained nursing sister and had been a Public Health nurse in New Zealand and the Gilbert Islands before becoming Assistant-Matron at the Greymouth hospital. It was while there that Christ spoke to her through a missionary deputation. She gave her life to Him, and after two years at the B.T.I. and some Plunket experience, arrived at Angurugu. She was soon in the thick of the medical and evangelistic work. Unfortunately the Thorpes had to return home for good in September 1967, much to the regret of the local inhabitants.

Whatever the public outlook had been initially to their "natives", a change gradually came about. This was hastened by the discovery of almost untold wealth in the apparently waste lands where they were living. It is probably true to say that North Queensland, the Northern Territory and West Australia are as rich in mineral wealth

as anywhere on earth. Iron ore, bauxite, nickel, manganese, to name but a few, are there in vast quantities. Australia is rapidly becoming a 20th century U.S.A. Missionaries found concerns like Broken Hill Proprietary exploiting these riches. True, it has brought regular work to Arnhem Land, and the Aborigine is now accepted as a first-class citizen—he is allowed to drink in pubs! This facetious remark was a newspaper headline and attempted to show that the black man had arrived. The Australian Welfare Department has been charged with the responsibility of running all reserves, and is doing a fine job. But they do have to administer some queer laws. To bring a 20th century social security system to bear on a stoneage civilisation is to invite anomalies, to put it mildly. To see men sitting around and doing nothing, because the government has given them a sort of dole, is disheartening in the extreme. The obvious answer is a great increase in technical training in the widest sense of that term. Now that the big companies like B.H.P. have started operations they need labour. But the men need to be trained not only technically, which the companies are doing, but also emotionally. The latter is far harder than the former and requires deep spiritual understanding.

It is in this situation that our missionaries are working today; a situation far removed from that pertaining a few years back when the Aborigines were almost entirely nomadic. The Welfare Department and the Church are co-operating well. Obviously the more that committed Christians join the Welfare Department, the more will the government have a concern for the whole man, his physical, mental, emotional and spiritual sides, and not rest content with merely humanitarian issues. Indeed, because of the financial problems of missionary societies, there is no reason why dedicated Christians should not find a completely satisfying niche working through this government agency, as in fact some are doing. At present some stations still belong to the Mission; in most cases, though, our staff is serving within the Welfare framework.³

In February 1968 Edna Brooker returned to Umbakumba after furlough, during which Airlie Callanan had deputised for her. Within 48 hours of arrival she was confronted with a desperate maternity case of a fine Christian woman. No doctor could get through from Darwin because of flying conditions, though radio contact was pos-

sible. The whole Christian population went to prayer. At last the doctor arrived with precious blood and was then able to operate. All ended well—after Edna had kept going for 42 hours non-stop.⁴ Later that year she transferred to Roper River (now called Ngukurr), where she was joined by Miss Philippa Reaney of Nelson. She was a nurse experienced in pediatric and maternity work, and had completed her L.Th. Shortly after her arrival they had a happening similar to that just recorded. A woman in child-birth haemorrhaged severely. She sank so low that she said she was going to die. Again prayer was made, particularly for her salvation, as she had a history worse than that of the woman of Samaria, as recorded in John 4. Two Aborigine women on the staff led her to Christ; later she said she had seen a bright light and a hand was put on her. Meanwhile, as the doctor from Darwin could not fly by night, help was asked from another five hour's car drive away. Miraculously he arrived in time and she was saved both physically and spiritually.⁵ These events show what our missionaries have to do, not forgetting the conditions of extreme heat, flies, snakes, dirt and ignorance. It also reveals the need for more staff. At one stage Miss Reaney was the sole nurse while relieving at another station, and during one week had no more than 18 hours' sleep. This is simply not good enough, and reveals that this is a field which has a constant Macedonian cry to "Come over and help us".

It certainly was a joy for our folk, as well as those of A.C.M.S., when Dorothy Heasman joined Edna Brooker at Ngukurr in 1971. She had been brought up on the Hauraki Plains and, after completing her nursing training and being a Maternity Sister, went to the B.T.I. Her arrival was most opportune, for Airlie Callanan was taken ill that year, while on furlough, and was forced to retire. She has since become Matron of the Balclutha Hospital.

It has been thrilling, over the years, to watch the growth of the Church in the Northern Territory. There are some fine Aboriginal Christian leaders. During a long period without a chaplain at Roper River two Lay Readers, Michael and Barnabas carried on most faithfully. They and others have done some impressive evangelistic work amongst their people on the widespread cattle stations. In the hospitals there has begun to be a steady stream of Aborigine nurses, who are becoming increasingly depend-

able. The number of baptisms and confirmations is also encouraging. One of the most moving developments recently has been the appointment of the Rev. Philip Taylor as chaplain at Oenpelli. As mentioned in chapter 17, he had served in the Northern Territory before going to Iran and Pakistan. His wife had been tragically killed in a car crash in 1967, and now that his two children are grown up, he volunteered to return to this difficult task. This is true dedication. The diocese of N.T., formed in 1968, is most fortunate in having Bishop K. B. Mason at the helm.

We added quite a different sort of talent to our staff in 1969: expertise in linguistics. Jean Kirton of New Plymouth was a theatre sister before entering the B.T.I. She then took two courses at the Summer Institute of Linguistics, and in 1962 joined the Wycliffe Bible Translators, a missionary society founded by Mr. Cameron Townsend some 50 years ago. An illiterate Guatemalan Indian had asked him, "If your God is so wise, why hasn't He learned our language?" This Indian spoke one of some 2,000 tongues which had no single verse of Scripture. Since then, some 500 tribes have received God's written Word in their own mother tongue. It is a highly complex procedure requiring much patience, a listening ear and retentive memory. This work has to begin before the beginning, for the translators have to reduce a hitherto unknown tongue into writing, to create an alphabet, produce grammar and syntax, and then teach the people to read it. The advent of the tape recorder has been part of God's wonderful timing in making this work easier. Once the language has been brought into a set form then primers have to be written to teach the people who speak it to read. The ultimate object, of course, is that they should be able to read the Bible for themselves.

Jean Kirton found herself in very lonely situations, generally with just one European companion. She had been working at Borrooloola on the Yanyula language, and living in a caravan. She has had some faithful Aborigine women helpers. However, in order to give her a greater sense of belonging and a fuller prayer backing, she applied to become an Associate C.M.S. missionary. This is a happy arrangement, as she had been a member of the League of Youth before going overseas. She is now rejoicing in the wider fellowship with N.Z. and A.C.M.S. missionaries in Northern Australia, and in the prayer backing of the C.M.S. members at home.

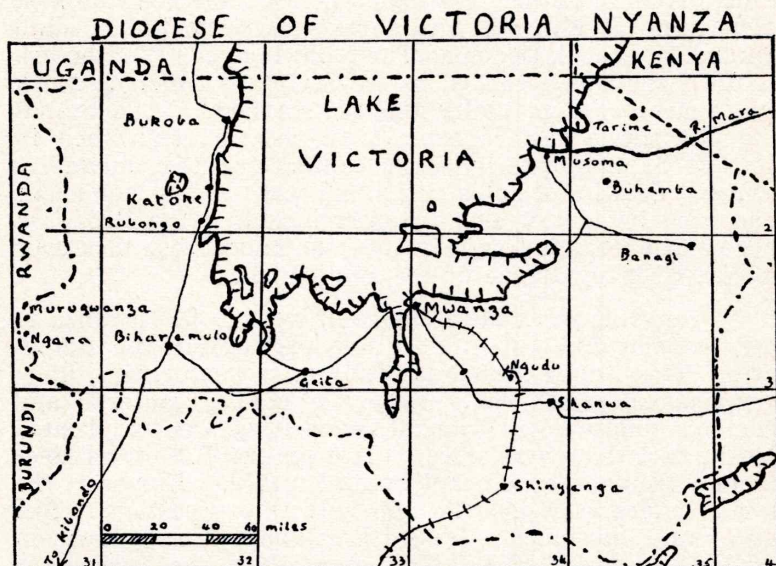
The future of this part of the world is full of possibilities for good and ill. It is to be hoped that the Aborigine people will not succumb to the pressures of modern "civilisation", but rather will give a lead to their white fellow-countrymen by sitting loose to this world's goods, as they have done in the past, and point them to the enduring treasures of Heaven.

NOTES

1. Report of Australian Church Congress November 1906, p.119.
2. For a fuller treatment see "North Australia Field Facts", 1968, and "A Short History of the C.M.S. Roper River Mission 1908-1968" by the Rev. Dr. Keith Cole of Ridley College, Melbourne.
3. For a more personal account see the Author's "On Raven's Wings" ch. 2.
4. Full story in N.Z.C.M.S. News, June 1968.
5. *ibid* 1969.

Chapter 21

Tanzania



In 1961 Tanganyika achieved independence and, in 1964, combined with Zanzibar to become the United Republic of Tanzania. Since then there has been increasing indigenisation in all aspects of the Church's work, which, of course, is a healthy sign. This did not mean that the flow of expatriates ceased; rather the reverse, particularly in the field of education. In 1961 Miss Josephine Dingwall from Opawa went out to organise Christian Union work in schools. She had been a Staff Worker of the Crusader Movement, and Bishop Stanway felt she was just the right person to pioneer similar work in his diocese. The Tanganyika Student Christian Fellowship (T.S.C.F.) had been started by the Christian Council of Tanganyika

and Miss Dingwall was appointed to its committee, which first met at the end of that year. The primary aim of the T.S.C.F. was to link Christian students throughout the country. At the same time an S.U. committee was formed in Moshi. There had been S.U. material in Swahili for some years, but she felt it was vital for the T.S.C.F. to have this solid basis of Bible reading. Her work entailed much travelling as she was covering the dioceses of Central Tanganyika and Victoria Nyanza, speaking in schools, churches and at other meetings. In 1962 she held the first girls camp at Kongwa with three girls from the Msalato Secondary School, Dodoma. The following year 12 attended. In 1964 she was seconded to the Scripture Union to work full time for them under the British body. The Standing Committee for Tanzania then became established in Dar es Salaam, which is the capital and the university centre. Cards and notes in Swahili were widely publicised and used by almost every church including the R.C. On her return from furlough in 1967 she handed her task over to Mr. Geoffrey Horne of the English S.U.

From this work Miss Dingwall went to Murgwanza to help women and girls in the five parishes in the Bugufi area. This work entailed day rallies, weekend camps, literacy courses, parish visits, supply of reading material and personal counselling. Some of her visiting was complicated by the fact that there were several centres full of refugees from Rwanda, who did not speak Swahili.¹ However, the local pastors were able to help with interpretation. She also found that much spade work had been done by Deaconess Shirley Smith of A.C.M.S., with whom she worked for a time. Unfortunately Miss Dingwall had to leave Africa in 1968 because of family circumstances, though she was able to be replaced by another New Zealander, Miss Elaine Smith.

Also in 1961, Mr. and Mrs. Robert Burgess went to the Katoko Teachers' Training College. His father, Mr. Les Burgess, has already been mentioned as a member of the Executive.² Robert and Ann were brought up at St. John's, Woolston, and so had added contacts with the Society through the General Secretary who had been their Vicar. The Training College had about 100 students, of whom rather less than one third were women. At that time half of the eight teachers were Europeans, though the local primary and middle schools had all-African staffs. In

addition to his teaching ability Robert had a true Kiwi's flair for doing practical jobs—all of which helped his students to go out to their assignments armed with something more than theoretical knowledge. Their main aim, though, was to produce dedicated Christian teachers and in this they were most faithful. They left Tanzania in 1967.

One does not need to be European to be a missionary. In 1958 the Rev. Mathai John died in Tanganyika. He had gone from his native India to preach the Gospel to his many compatriots there. He was succeeded in 1961 by the Rev. K. T. Thomas, who made his headquarters at Morogoro but travelled extensively visiting 200 Asian Christians and seeking to win others. He and his wife became great friends with Dr. and Mrs. Dalley who were still doing a great work at Berega, seeing miracles of healing and a deepening work of the Spirit. It was encouraging, at this time, to have African Church Army Captain Paul Mhando and his wife Nellie posted to this area. Mrs. Dalley all the time was doing splendid work with the women, not least Mama Sala, one of God's suffering but shining saints who became President of the M.U. in 1962. Another of our medical team, Sister Betty Carpenter, wrote in 1963 "When I arrived at Kilimatinde in 1960 there was an average of 35 occupied beds, whereas now it is 115. Because of the withdrawal of some government grants, and increased wages, the staff has been halved". No wonder she asked for prayer for strength, patience and understanding. Moreover white ants had played havoc with the roof supports of the maternity ward. A grant from N.Z.C.M.S., however, put this right and also provided perspex roofing. During this year Sister Lois Cosgrove had to be invalided home and was forced to retire from overseas service in 1964. It is good to know that she eventually recovered and became President of the Nurses' Christian Fellowship for N.Z. in 1970. In July 1966 Betty Carpenter became Mrs. Ross. She and her American husband Jack are now living in Tauranga, where they are engaged in fruit farming.

Mention was made in chapter 13 of Mr. Russell Girling. While still back in New Zealand he married Miss Daisy Bull in 1956. He had met her in Tanganyika, where she had served as a Church Army worker 1940-56. They returned there in 1960 as diocesan workers. In 1962 he replaced Mrs. M. Clark (senior) as diocesan accountant in Bishop Stanway's office in Dodoma. With the formation of

the diocese of Victoria Nyanza in 1963 the Girlings came into full connection with N.Z.C.M.S. He became its first diocesan accountant, and also the founder and manager of the Church bookshop. He and his wife packed a tremendous amount into four years, and were a great help in establishing that aspect of diocesan life. In 1967 he was able to hand over to an African, Mr. Dickson Mheta, which shows how well he had done his job. They then retired, being made Life Members of the Society at the Annual Meeting that year.

Two urgent messages came from Tanzania in 1963, the first coming from Bishop Wiggins, expressing his desperate need of a secretary. So often people in his position have had to cut down their work as pastors and evangelists simply to keep the machine going. To have a responsible person in the office, who can do not only the ordinary correspondence, but also make decisions in the Bishop's absence, is a necessity. The response came from Miss Audrey Reed, a teacher of commercial subjects at Nelson College for Girls, and a Bible Class leader at All Saints', Nelson. A Londoner by birth, Miss Reed had previously done clerical work with the London County Council. At the age of 43 she bravely went to this new assignment, where she has proved to be not only an ideal secretary but also of tremendous value in the Sunday Schools and in pastoral and evangelistic work. She and Dickson Mheta started Sunday School teachers' classes in 1971 with most encouraging results. On the other hand, she was experiencing increasing difficulty with the ordering of supplies for various institutions because of currency restrictions and the closing down of private Asian business firms.

The other need was for a teacher at the Stockley Avenue primary school, Dodoma. This was an English-medium school attended by the children of missionaries and other expatriates. Unless two teachers could be found for the 60 pupils, it would have to close down. One volunteer was found from Australia, the other was Miss Shirley Marston of Blenheim. She was a B.T.I. graduate and had much experience with children's camps. She did a most valiant work there, but was constantly plagued by ill-health. It was a great sorrow to all when she had to come home for good in 1967.

Meanwhile Mr. George Hart was carrying on tirelessly with his many construction programmes. These in-

cluded building a yard where his heavy machinery was installed, and from which he could send out pre-cut doors, window frames, etc. All the time he was training Africans to do this work. In 1963 he was appointed Farm Manager at the Hombolo Leprosy Centre, 16 miles from Dodoma. He had started building the Centre in 1960 and cleared 680 acres of dense bush. On this land he began to grow maize, groundnuts, and many varieties of vegetables, and also to raise cattle and poultry. He then cleared a lake of rubbish and so made fishing possible. This entailed the building of a punt and, later, other boats. The purpose of all this was not only to provide food for the 100 or so patients, but to help them in their physiotherapy and rehabilitation treatment. In addition to this George gives younger men and boys carpentry lessons, makes special shoes for patients suffering from foot ulcers, maintains the diesel engines and is general factotum around the place. When he joined the staff here he became part of the Leprosy Mission staff as well as C.M.S.

In August 1965 a fire destroyed the central roof area of the hospital. Mercifully, it had been built in such a way that it did not spread and although damage was serious enough, it was localised. In a wonderful way, there were some American students doing a voluntary service project nearby, and they came over a few days later and did sterling work in clearing up debris and putting in temporary electric wiring. The damage amounted to about £5,000 but a gift of £2,000 from the Mission to Lepers in London plus smaller amounts from elsewhere, coupled with George Hart's building ability, soon had the place restored.

Away in the diocese of Victoria Nyanza another project was taking shape. In the N.E. area, just south of the Kenya border, the Rev. Bob Glen was at work on the "Mara" project. He had managed to acquire some land on the edge of the Mara Valley near Tarime, at a height of 4,500 ft. Seven years previously there was virtually no Church in this part: now there were 40-50 small churches scattered throughout the East Lake area, divided among four parishes. As is so often the case such growth carries with it the seeds of decay, for unless people are shepherded they fall away, as had happened elsewhere. Most of the bush school teachers had been educated only to form I level, and were receiving a mere 60-70/- a month; yet they were the local spiritual leaders. Archdeacon Gershom Nyaronga

had long dreamed of a centre which would serve, first, for evangelistic thrusts and, secondly, for instruction for these Church leaders. Now the opportunity had arrived. The buildings on the site were dilapidated, but Mr. Glen was able to help in the work of modernisation, even to the extent of converting a garage into a chapel and a classroom. N.Z.C.M.S. supported the project and made finance available. Before long leaders were coming in for short, simple courses (not nearly as detailed as those at Katoke), and going back to their work inspired and informed. At the same time, the pastors were able to draw on the resources of the place and of Mr. Glen for evangelistic drives amongst the many pagans in their areas. God set his seal on the venture by bringing two men to Himself through Mr. Glen—one being his gardener. Speaking of one he wrote: "That moment has left a sense of tremendous upsurging emotion—joy, thanksgiving, humility, awe and praise, all intertwined into one exultation of spirit as in the Presence of the Lord Himself . . . I think this must be the supreme joy for any missionary, and the greatest privilege to see God at work in the heart of a pagan man and calling that man to Himself".³

Two new recruits came to the East Lake area in 1963 in the persons of Mr. Henry & Mrs. Phyllis Paltridge from Henderson. Henry holds a Master's degree in engineering, and also has high qualifications in that field from Manchester, not to mention his L.Th. Initially he went to the Alliance School at Musoma as a diocesan educationalist. At that time he was one of a staff of 11, and there was an annual intake of 250 boys which was increasing rapidly each year. He taught Maths, Physics, Chemistry and Bible Knowledge, and his wife took a hobby class in French. The Australian Headmaster, Mr. Jack Shellard, outlined the following objectives for a Christian school: "(1) To inculcate Christian character through bringing boys to a personal faith in Jesus Christ, and (2) to evangelise as widely as possible, not particularly through chapel, Scripture classes, etc., but in all aspects of school life. It emerges in the history lesson, the private conversation and at meal table. The bulk of the evangelistic work depends upon the boys who themselves are converted". With these sentiments the Paltridges were in full agreement. During the first term of 1964 Mr. Festo Kivengere⁴ took a series of meetings during Holy Week which resulted in changed

lives, and a deepening work of the Spirit amongst those already converted. In 1965 the Paltridges came into full connection with N.Z.C.M.S.

Early in 1964 two more families sailed for E. Africa. The Rev. Ronald Taylor, M.A., L.Th., Vicar of Martinborough, and his wife Barbara, a secondary school teacher from Richmond, went out at Bishop Stanway's request. Mr. Taylor's friendliness and administrative ability caused him to be appointed diocesan Educational Secretary, even though he was still on probation. This was somewhat unusual, but it enabled him to get to know pastors and teachers all over the diocese, and to prepare him for the strategic work he was to take up later.

The other couple was rather different. Ian Foster from Cheviot had none of Ron Taylor's educational background. He had been brought up on a farm and, because of economic pressures, left school at 14. However, he had godly parents who encouraged him to attend the diocesan youth camps, at one of which he accepted Christ as his Saviour. Later he heard the call to missionary service, so took correspondence lessons while still farming and passed his U.E. One year at Canterbury University, followed by two at Lincoln College, gave him a B.Ag. degree. All of this preparation spoke of great determination. In 1962 he married Bronwyn Spence, daughter of another Christian farming couple from Gisborne and niece of Canon Selby Spence. After a year at the B.T.I. they were ready to go to start an Agricultural School in the diocese of Victoria Nyanza. Ian and Bishop Wiggins were both keen to develop this project. Meanwhile the latter had been able to move into his new house in Mwanza, built with N.Z. funds in December 1963. The same day he dedicated a book van donated by the U.S.C.L. Then came the gift of a mobile evangelistic unit from the people of St. John's, Latimer Square, Christchurch, who used the money collected for its centenary for this instead of spending it on itself. The Bishop thoroughly enjoyed going out with this and found the film projector drew great crowds. On one of such journeys he arrived at Buhemba, where the Fosters had found the place for their work. As Ian had other business to do, the Bishop drove to Musoma to collect a tractor for him. It is not often that one sees a bishop driving such a machine, but Max Wiggins in fact drove this one the 26 miles, complete with trailer full of ploughs and other farm equipment.

The site and climate of Buhemba are most suitable for a Rural Training Centre. It is set at 4,800 ft. and has a temperature range of 65-85° Fahrenheit. By 1965 the Fosters had begun to develop a farm of 850 acres, on which a variety of demonstration crops were being grown, such as maize, groundnuts, bananas, coffee and beans. They were also developing a cash crop of cotton and preparing land for cattle. They were living in a small African house, but were also building concrete block housing for workers and students. Some of the money for this development had come from Inter-Church Aid in Bermuda.

In May 1964 the Rev. Yohana Madinda was consecrated assistant bishop of Central Tanganyika in place of the much loved Bishop Yohana Omari, who had died suddenly in 1963. Bishop Madinda was an ex-school teacher and did some of his theological training at St. Philip's, Kongwa. He was to succeed Bishop Stanway as Diocesan in 1971. During 1965 Bishop Stanway was able to increase the scope of the Msalato Bible School, by opening a new set of buildings there, as a Christian Literature and Education Centre. Its aim was to produce literature for Sunday Schools, youth work, leadership and adult literacy, as well as to make tape recordings for use through the Radio Voice of the Gospel at Addis Ababa. Msalato is in the Wagogo people's country. The Christians among them have doubled in numbers every seven years since 1945, so that by 1967 there were 80,000 Church members. This represents a growth rate higher than anywhere else within the Anglican Communion, and justifies the £30,000 spent on the Bible Centre complex.

Mention was made in chapter 13 of the Rev. Gerald Clark at Dodoma. In 1962 he became Head of Livingstone College, Kigoma, a new secondary school in Western Tanganyika. He was joined in 1965 by Mr. David Close, M.A., a teacher at Shirley Boys' High School, Christchurch, and his wife Janet, also a secondary school teacher. They had intended going to England that year but instead answered this sudden call. There is a family connection, in that Mrs. Noeline Clark's sister, Shirley, is married to David Close's brother, Edwin.

Another important event in 1965 was the consecration of the Rev. Gresford Chitemo as Bishop of the new diocese of Morogoro. As was mentioned previously, he and the Dalleys were very close friends, and it was a joy for them

to see him shouldering this added responsibility. A description of this new diocese, written by the doctor, reads as follows: "Take a piece of Africa one and a half times the size of Switzerland. Mark in sugar plantations and sisal estates, game reserves, and rivers with crocodiles. Criss-cross the whole area with appalling roads and dot lovely hills about freely. Let loose several thousand Masai and a million cattle and bunch the remaining tribes in scattered villages with tracts of virgin bush between. Mark in the one town of Morogoro with a population of 14,000 and group round it the secondary schools and colleges. Put one Asian pastor here to minister to the Indian community, one African Bishop, a Bible School, and four missionaries. At Berega mark in a hospital, an air strip and four missionaries. Scatter 16 national clergy mounted on bicycles thinly over the area, with 14 churches, and distribute 169 village church centres manned by catechists. Notice large areas with no Christian witness at all and some strong Muslim areas. Put a question mark at Lwande, where the dispensary has closed for lack of funds, and one missionary there. Place two Irish missionaries in Kilombero sugar valley, the hottest place in Tanzania, and note the temperature is 100° at 6 p.m. Throw in plenty of mosquitoes. Put the Bishop in a rattletrap bus or a lorry bringing supplies to Berega Hospital and let it break down frequently. Last of all, open a small bank account at Morogoro and try to keep it out of overdraft! Now you have the new Diocese of Morogoro, in which we are proud to serve".⁵ In the same letter Dr. Dalley speaks of a Zambian journalist, brought to the 70-bed hospital after an accident on the main road four miles away. He expressed disgust with the poor facilities, but left after three weeks voluble in his praises of the treatment and loving care given in the Name of Christ. It was a sad day for the diocese when the Dalleys returned to New Zealand in 1968. As the above remarks about the formation of the diocese make clear, he had a deep understanding of the Church situation in that part of the world. Indeed, this picture could well be reproduced in many other fields where our missionaries are working.

Yet another diocese was formed out of that of Central Tanganyika, namely Western Tanganyika, in July 1966. The first Bishop was Musa Kahurananga, of whom mention was made in chapter 13. One of the special features of his diocese is the Bible School at Kasulu, from which students

go out regularly on weekend safaris to neighbouring villages to take part in acts of witness.

Early in 1966 two more educational recruits went to the diocese of Victoria Nyanza. Mr. John Croucher, B.Sc., from Nelson, who had served on the staffs of the two Marlborough Colleges at Blenheim 1959-64, was the younger of them. He was immensely popular as a teacher, a fine sportsman and a much valued Crusader leader and camp commandant. He was marked for promotion but instead went to join the Paltridges at the Alliance School, Musoma. At this stage there were only three African teachers: by 1967 there were 15 and only five European; and by mid-1971 he was the sole non-African. Apart from purely scholastic work he made a great impact through his encouragement of the Christian Union and his tennis activities. He built up a very passable team, which has done well against other schools. Above all it resulted in close friendships and was a fruitful field for witness. His marriage in 1967 to Miss Alison Starkey of Sydney provided a home into which the boys knew they could drift as they liked. By the end of 1971 Mr. Croucher realised he had made his contribution. The Christian Union was now led by an African teacher, the Sunday School had been taken over by the Church, and a capable Indian was able to take over the Maths department. So, early in 1972, they left Africa and he joined the staff of Nelson College. Their presence will be a great help to the local C.M.S. branch.

The other teacher was Miss Joyce Cornish, infant mistress at the Gonville School, Wanganui. At the age of 51, and with 28 years' teaching experience, she nobly went to Mwanza to the English-speaking Isamilo School. This caters for the children of both expatriates and well-educated Africans. She made a great contribution during her three years there, and saw the roll almost doubled. On government order all schools receiving grants were compelled to use Swahili as the medium of instruction from 1968, so the Bishop relinquished the grants in order to continue in English. This was a necessary move as it had been founded for Europeans and now had children from 13 nations. Since her return in 1969 Miss Cornish has added much life to the Wanganui branch and is its representative on the Executive. Mr. Richard Wiggins, son of the Bishop, then became Headmaster as a diocesan worker.

In 1967 Miss Elaine Smith of Nelson, a secondary school teacher who had taught commercial subjects at Marlborough College, went to Tanzania. Initially, she deputised for Miss Audrey Reed during the latter's furlough, as secretary to Bishop Wiggins. Her real aim, though, was to do women's and girls' work. She had much experience of this in Crusader camps, etc., and her versatility in music (she is an L.R.S.M.) was a great help. It was hoped that Miss Dingwall could do this on the West side of the Lake and Miss Smith on the East. The former's departure necessitated Miss Smith going to Murgwanza in 1968 to take over her work, which included the promotion of Scripture Union. There were many youth groups, each numbering 100 or more. Because she had to live in the hospital it was not easy to have folk dropping in. However, she did the obvious thing by training local leaders. In 1969 she returned to Mwanza so as to be more central for the whole diocese. While there she taught for some months at the Isamilo school, ran a Bible Correspondence Course, taught religious instruction in some secondary schools, was appointed by the government as one of the judges of tribal dancing during a Youth Week in Mwanza (she was the only European at it), and became involved in the "New Life for All" Campaign.

At the end of 1970 Miss Smith returned home to take an Ethnomusicology course, run in conjunction with the Summer Institute of Linguistics. This was the second course of its kind in the world and the first in New Zealand, and she was the sole student. It involved the analysis of a particular music system on linguistic principles, the aim being finally to compose in that idiom, both to preserve existing indigenous music and to propagate it. In these days when nations are rediscovering something of their cultural heritage, it is important that the Church participates in it instead of trying to force a Western one on to it. Her instructor was Miss Vida Chenoweth, one of the world's leading marimba soloists.⁶ It will be interesting to see how Miss Smith will adapt this knowledge to the African setting.

Another recruit to go out in 1967 was Mr. Donald Corban from Taumarunui who was to take charge of the mobile evangelistic unit for Bishop Wiggins. He is a carpenter by trade and very much an out-of-door sportsman. He was converted at a C.M.S. Spring School in 1962 through a message given by Dr. Paul White, the original

"Jungle Doctor". After two years at B.T.I. he received a clear missionary call at the next Spring School. A year each at Motueka as a Lay Reader under the Rev. Roger Thompson (then an Executive member) and at St. Andrew's, and he was ready. At the last named place he had met Miss Lorraine Davis, L.Th. and Dip.R.Ed. of Perth. She went to the Hombolo Leprosy Centre under the N.Z.C.M.S. and the Leprosy Mission as a physiotherapist. In 1968 she and Don were married. Apart from his work with the van he found his building experience much in demand. One of his largest projects was the construction of an underground water tank to hold 150,000 gallons at the Buhemba Rural Training Centre.

Speaking of Buhemba, the Fosters were due for furlough in 1968, one in which he was to return to Lincoln College to get his B.Ag.Sc. degree. This was important as he needed the extra qualifications to be an agricultural lecturer. How he was to leave without replacement was beyond human comprehension, but God knew. Three months before they were to leave they were joined by Mr. Kennedy Moore, B.Ag.Sc., from Temuka, who had just completed two years lecturing at an agricultural college in Australia. In addition, Mr. George Kellar, with a degree in agricultural engineering, and his wife Alice, arrived unexpectedly. They had gone out from the U.S.A. to start a similar project in Malawi, but hardly had they begun when the government ordered them out. They still had 2½ years' service to run, so were able to spend it at Buhemba. Here then were two highly qualified men prepared by God for such a time. President Nyerere had visited the Centre more than once; he was most impressed and wanted training to get under way. With the new arrivals it was possible to begin courses before the Fosters left. They returned in March 1969 and Mr Moore went home in July. He was married in August, and he and his wife are at the time of writing at the Adelaide B.T.I. with a view to missionary service, possibly in Buhemba in 1972. Meanwhile another farmer went out in 1969 in the person of Mr. Neil McNabb of Cheviot, who is also a graduate of Lincoln College and N.Z.B.T.I. Of Ken Moore Mr Foster was to mention Ken's own phrase of being 'mentally tidy' which, he said, was characteristic of him.⁷ He also reported on the valuable work Neil McNabb was doing in keeping contact with government officials. In 1970 he was married to Miss Shirley Williamson of Christchurch, another graduate of B.T.I. and

St. Andrew's, at Mwanza. Being school holidays a great number of New Zealanders were able to be present, and the bride was given away by Ian Foster's father, who was on a visit. Another wedding just before this was that of the Rev. Daniel Kipili, the African in charge of the Buhemba parish. His bride was Violet Matajiri, daughter of the foreman at the Rural Training Centre. This foreman, Simon, had been a Muslim builder 20 years earlier at the Alliance Secondary School, Dodoma, under Bishop Wiggins. He was converted there, then went to Kongwa with the Wigginses to help reconstruct the theological college. Later he joined George Hart's building team, and then helped with the building at Buhemba before turning to farming. The wedding was made the occasion for a convention, held in the big store on the farm. People were converted and a strong witness was given as to what a Christian home can be. It is interesting to see how many N.Z.C.M.S. folk had been links in this particular chain of events.

Bishop Wiggins was able to report in 1970 on the overall success of the Buhemba venture. "The continual round of short courses of 12 days each continues. Great numbers have now passed through. In fact, examination of the Ministry of Agriculture reports would indicate that this is about the most successful and economical centre for these short courses in the country".⁸ The main courses were the long ones. "There are 100 acres of students' crops. The farmer cadets on the first such course have been allocated about four acres each which they are working under instruction, and now the results are clear. Here are yields such as they have never seen and they are their own property. The students will receive the net profits of their work to help buy the equipment for their own farms as they go out to start work. It has been very encouraging to see the spiritual impact of the Centre among the local people. There have been a number of conversions and many more are coming to services. Teams move out to villages each weekend. As well, they go to the Army Camp at Kiabakari, the National Service Camp at Rwamkoma and the government agricultural settlement nearby".⁹ Meanwhile a C.M.S. member, Mr. Allan Anderson of Waitotara Valley became the N.Z. "Young Farmer of the Year". As secretary of the Round Table movement in this country, he encouraged members to raise enough money to send an International harvester and a grain drill to Buhemba.

From the diocese of Victoria Nyanza the Rev. Bob Glen had moved in 1965 back to Central Tanganyika. The same year he married Miss Marian Morris, daughter of Bishop Morris of North Africa. He went to lecture at St. Philip's Theological College, Kongwa. The previous year the Episcopal Church of the U.S.A. and the Church of Canada had helped with finance to enlarge its facilities, including the building of a chapel: 20 students from these countries had also come to help with the building.¹⁰ Before long Mr. Glen was appointed Principal. There was a staff of six and 45 students, of whom over 20 had their wives and children with them. The training of the wives is an extremely important part of the syllabus, for they have to take up positions of leadership, not to mention learning how to run a home on truly Christian lines. The senior student in 1966 had been a Mau Mau terrorist in Kenya, and had been imprisoned for three years. He is now Pastor at Ujiji, of Livingstone fame." The senior one in 1967 had been leader of Tanzania's main opposition party, and was thrown into gaol for his activities. It was there that God laid His hand on him. This shows something of what the Lord is doing in Africa, and it is a privilege to share in this work. To help on the material side, St. Barnabas' Church, Fendalton, in 1968 provided \$1,500 towards building a creche so that mothers could leave their children while they attended lectures. By this time there were 60 students. In 1971 Mr. Glen compiled a Church History Atlas, the first of its kind in East Africa. That region's section ranges from the 19th century to the present day.

In November 1967 the diocese of Central Tanganyika celebrated its 40th anniversary, with 800 packing the Cathedral of the Holy Spirit for the commemoration service. Shortly afterwards the Bishop appointed the Rev. Ron. Taylor to the Chaplaincy church in Arusha. We last heard of this when Hugh Thomson was there; he had returned to New Zealand in 1961. In 1967 Arusha had become the administrative headquarters of the East African community, comprising Uganda, Tanzania and Kenya. Post & Telegraph, Customs & Taxation, a Common Market and an International Airport all combined to create startling growth. Bishop Wiggins wrote of the Arusha Declaration as being a major turning point in the life of Tanzania. He stressed that the road ahead lay through African Socialism, but that the word "socialism" in Swahili ("Ujamaa") means "family-hood", and is bound up with family respons-

ibility and not class struggle.¹² It was into this exciting venture that the Taylors were plunged. He also had the pastoral oversight of the Great North Road work running 142 miles to the south. He was not alone in the task as the Bishop sent a well-educated African co-worker and a woman missionary. To show the strategic nature of this post one has merely to record that in 1971 the vicar's warden of Christ Church was the Hon. Z. H. K. Bigirwenkya, Secretary General of the East African Community, while the people's warden was the Hon. John Malecela, Minister of Finance and Administration in the E.A.C. The potential influence of this parish is considerable in these three countries. It must not be assumed, though, that Arusha is like another Canberra, for towards the end of 1971 Mr. Taylor could report extremely primitive conditions amongst a sub-tribe living within 3 miles of the centre of the town. These people were 90% pagan and in need of help at every level. This implies no criticism of the government which, at this time, was engaged in resettling 350,000 Wagogo people in the Dodoma region into Ujamaa villages. Mr. Taylor was made a Canon of Dodoma Cathedral in 1971.

One of the highlights of Mr. Taylor's first term in Arusha was a mission held in his church by the Rev. Festo Kivengere in Lent 1969.¹³ God spoke to people of all races and all classes. The Regional Superintendent of Prisons was converted and asked if Festo could speak to the prisoners, if only for five minutes. They stayed nearly three hours, 748 heard the message and 210 remained behind for counselling. At the other end of the scale were some senior African officials, one of whom had been a pupil of the missionary's when he taught at the Alliance School, Dodoma. This same year Ron Taylor travelled extensively, visiting the headquarters of the 13 dioceses in Kenya and Tanzania, to complete his S.Th. thesis on M.R.I. in E. Africa.

In the field of education great changes were taking place. The government insisted that all boys' schools should have African Principals. This is as it should be, and has always been one of the aims towards which C.M.S. has striven. In every case our own headmasters stepped down gracefully. Not unnaturally, though, certain problems arose—in discipline, experience and, in some cases a less markedly Christian emphasis. But we cannot expect per-

fection immediately, nor should we forget that in some cases our own missionaries had stepped into teaching with no previous experience (as for example in Karachi¹⁴). While such things may be expected one is not always prepared for sudden tragedies. In May 1968 Mr. Close reported a collision between the Kigoma School van and a heavy truck. One teacher was killed, two others badly injured, while the school clerk and the head cook died too. This, naturally threw an extra load on the staff. A fortnight later the Closes' youngest child died in his sleep. Such tragic happenings serve to draw the whole Christian family together in a very deep way. A few months earlier the Society had another loss in the death of Miss Audrey Way. "Led to a saving knowledge of Jesus Christ when at junior school in England, her strong natural sense of fairness and her love of people and sport were enriched by the Spirit of God, strengthened, beautified, enlarged and enobled, and used so effectively during eight years of service on the staff of the Girls' Diocesan School, Omdurman, in the Sudan, and later here among girls at school in N.Z., in Crusader camps and among the young people in N.Z. C.M.S. circles".¹⁵ She had gone out to the Sudan under English C.M.S., which described her as an outstanding teacher and Christian witness. As her parents had settled in this country, she did her last tour with N.Z.C.M.S. Ill-health forced her withdrawal, but before long she became a most effective secretary of the Auckland branch.

Reverting to the school situation, in April 1967 Mr. Clark stepped down from being Headmaster of Livingstone College, of which he was the first Head, to make way for an African, Mr. Geoffrey Mushi. He had seen the school roll rise from 70 in 1962 to 270, and had laid firm foundations for the future. As with similar schools, this one dropped its missionary name at this time and became the "Kigoma Secondary School". The Clarks then went to the Alliance School, Dodoma, for a few months before eventually retiring. They are now a valuable asset to the missionary cause in Auckland. The Alliance School has now been renamed the Mazengo Secondary School, and Mr. Tony Andrews joined its staff at the end of 1969. He and his wife Helen had been keen members of St. John's, Woolston. He took his M.A. with honours in English, and his Diploma in Teaching with distinction before teaching at Timaru B.H.S. She is a Kindergarten teacher. Very shortly

afterwards the Paltridges joined them from Musoma. They found that standards were being maintained and that good relationships with the Principal and staff prevailed. They were encouraged by the morning chapel services, attended by 60-120 boys quite voluntarily, and a Christian Union of 50. Before long they had started a multi-racial staff Bible Study group.

In 1968 Miss Pamela Power of Richmond went to aid the nursing staff, which was critically short-handed. She had experience as a Sister and also Plunket training. While doing language study in Nairobi she developed a serious disc lesion. In a miraculous way an Italian specialist in this field was there at the time and performed a successful operation. She was then located to Murgwanza hospital in the far west, the centre of the most heavily populated area of the diocese of Victoria Nyanza and yet the most isolated. It is a somewhat hair-raising 10-hour bus drive from Mwanza. When she arrived the staff were trying to cope in most unsatisfactory buildings and with an inadequate water supply. The government recognised it as the official hospital to serve the 60,000 people, but was unable to help through lack of finance. In addition to Miss Power, Miss Janet Baskill arrived in 1969. Birmingham born, but brought up in St. John's, Woolston, she became Matron of the Cheviot hospital. Her arrival was more than timely as it was felt wise to transfer Miss Power to a less remote place, and was sent to Mvumi in May 1970. The change was most beneficial and she has not been hindered in her work by her health. Mvumi hospital, in exchange, lent Australian Sub-Matron Betty Brown from Australia to Murgwanza. There are two A.C.M.S. doctors and a pharmacist, six African Staff Nurses and about 25 Nurse Aids. This is quite inadequate for the huge numbers of patients. Officially the government gives grants for drugs, food, etc., for 90 in-patients, but the average number is 124. There have been as many as 178. A large grant from the German Government to the diocese in 1970 made it possible to plan rebuilding. Completion was promised for the end of 1971, during which year the first African Staff Nurse was appointed Sister. Mvumi, by contrast, has had both African staff nurses and an African Matron for some time.

Despite Africanisation, there is still need for suitably qualified missionaries. In 1968 Bishop Wiggins found himself with no expatriate clergy. The need was met by the Rev. Mervyn Reed, B.Sc., who had been a scientific worker

in the N.Z. Forest Service for nine years before ordination in 1955. He had been successively vicar of Waipiro Bay and Waipawa. Mrs. Joan Reed had served on the clerical staff of the Forest Service for 15 years, and was in charge of the "Mailbag Sunday School" in the Waiapu diocese. Mr. Reed is now engaged in pastoral work in the fast growing town of Mwanza, and both of them teach Scripture in Schools. He has a very happy rapport with the Africans. In addition, the Rev. Paul and Mrs. Hammonds went to the same area at the end of 1969. Paul is from Timaru, and having graduated B.Com. at Canterbury University in 1962, he was ordained in 1964. He served as assistant curate in Burwood and Hornby in the diocese of Christchurch before applying to the N.Z.C.M.S. in 1969. His wife Heather was brought up in Ashburton and Cashmere, and is both a trained Kindergarten teacher and a registered nurse. It was first intended that Paul, considerably gifted for work among young people, should pursue a pastoral and evangelistic ministry specialising on youth work. His equally considerable gifts as an accountant, however, are in the meantime being used to help solve some particularly difficult problems along this line in the diocese. Very often particular skills such as this can be called on to meet urgent situations, and the local church leaders sometimes have to make such decisions—normally in consultation with the Society—in the matter of the location and service of the missionaries we send. Missionaries today, as always, must be prepared for anything, and often to adapt their talents in situations where the need is greatest. In this regard, Don Corban had also to face the diverting of his aspirations towards mobile evangelistic work to supervising the building construction work at Katoke, simply because there is only one George Hart in the area. This highlights the need for more recruits with such practical skills.

The retirement of Bishop Stanway in August 1971 marked the end of an era. His episcopate of 20 years saw unprecedented advances. He is now Vice-Principal of Ridley Theological College, Melbourne. As already stated, he has been succeeded by Bishop Madinda. The previous year had witnessed the formation of the Province of Tanzania with eight dioceses, and the election of the Rt. Rev. John Sepeku, Bishop of Dar es Salaam, as the first Archbishop. It is not without significance that this has coincided with the "New Life For All" campaign, which is

being held in many parts of Africa. Christians seem to be on the march, and it would be appropriate to close this chapter with a prophecy made by David Barrett in the *International Review of Missions*, January 1970, entitled "A.D. 2,000". He estimates that today throughout all Africa there are 97 million Christians of all denominations. By 2,000, he says, there will be 350 million. The African Secretary of C.M.S., London, concurs with this view, and gives examples of leaders in the Continent who are clearly men raised up by God for such a time as this.¹⁶ It is in this faith that we, in New Zealand, seek to add our small contribution in partnership for the furtherance of the Gospel.

NOTES

1. vide ch. 18.
2. vide ch. 19.
3. N.Z.C.M.S. News July 1963.
4. vide ch. 13.
5. N.Z.C.M.S. News July 1966.
6. vide article in N.Z. Women's Weekly of December 7th, 1970, on "Cannibalistic as Recently as 1950".
7. N.Z.C.M.S. News November 1969.
8. N.Z.C.M.S. News December 1970.
9. *ibid.*
10. Diocese of Central Tanganyika News Letter September 1964.
11. His testimony is in N.Z.C.M.S. News May 1967.
12. Diocese of Victoria Nyanza News Letter July 1967.
13. vide ch. 13.
14. vide ch. 10.
15. N.Z.C.M.S. News March 1968.
16. A Review of the Society's Work in Africa given by the Rev. Brian de Saram to the British Executive Committee on 15th July, 1970.

Chapter 22

Pakistan's Growing Pains

Bishop Chandu Ray took over at a critical time in the history of Pakistan. Corruption and inefficiency were so bad, that in 1958 there was a bloodless revolution led by the Commander-in-Chief, General Ayub Khan, who subsequently became President. As far as the Church was concerned, the stability created by this military action was all to the good. The government was more than fair to the Christian and other minorities.

In Karachi city, which continued to grow with great rapidity, the Urdu-speaking congregation at Christ Church had increased to a size that demanded its sub-division. Canon Sandil, vicar since 1949, was more than glad when the Bishop appointed the Rev. Harnam Das Nanda to take over the newly created parish of West Karachi and the Rev. I. D. Parasar the new parish of East Karachi. At Holy Trinity Canon Spence was once more acting as vicar, as Canon George Crouch was suffering from a serious throat complaint.

In chapter 17 mention was made of new arrivals. Naturally they all went first to Murree for language study. Before long a slight crisis arose at the Murree Christian School, a crisis due to its popularity. Having started with nine pupils in 1956, it had increased to 55 by 1957, and by 1960 expected to have 150. It was obviously meeting a need, making it possible for missionaries to stay on the field. The immediate trouble was that there was not room enough in the boarding hostel, so Mrs. Woolmer allowed them to use Hill Lodge (the diocesan summer guest house) after the main season was over. Into this came 15 boys in the 10-13 age group. To care for them the Meadowcrofts were appointed house-parents and Mrs. Aiken took over the catering. Monica was a marvellous mother-matron; John was father, bus driver, sports master and chaplain; and, with her longer experience of the country, Jean Aiken was

able to deal with the commissariat. Amongst the boys were Richard and Jonathan Carson and John Ray (elder son of the Bishop). The school classes are held in the old Garrison Church at Gharial which, by clever partitioning and the addition of an upper storey under the high roof, has made it perfect for its purpose. The majority of the children were, and still are, American, as the school was founded by the United Presbyterian Church of America. Other missions were invited to share in it and the Governing Board is comprised of representatives from seven co-operating missions. The present staff consists of ten full-time teachers and six permanent boarding members. Whilst it is a Christian school, not all the children nowadays come from Christian homes, for embassy officials and others send their children there. But even the Christian ones still need spiritual guidance, and John Meadowcroft found this a challenging and rewarding task.

Still on the subject of Murree, the Marsden Cottages were completed in 1958, thanks to the perseverance of Phil Taylor. Normally, during the hottest part of the year, the fathers come up for six weeks, while the mothers stay for four months and have the children from school living with them. The provision of these four flats has made this arrangement possible.

Down on the plains things were very much on the move. In the first place, the Sukkur hospital was rejoicing in its new look as a result of the Sind Appeal. Audrey Neureuter's dispensary now had one door instead of three, thus getting rid of the former three-way traffic and confusion. Dr. Terry, after returning from a furlough in which she made a special study of T.B., was thrilled at the now adequate size of the outpatients department, two consulting rooms, a labour ward separate from the operating theatre, and so many other amenities which we take for granted at home. Added to all this was the arrival of reinforcements. From Australia came Sister Beth Beath-Filby in November 1957, and Dr. Alwyne Coster in March '58 (accompanied by Deaconess Shirley Harris and Miss Joy Wedge for work in Karachi). Against this we had to record the departure, through ill-health, of Heather Sigglekow, who had worked so valiantly in the face of great odds. It was sad that she could not take advantage of the improvements. At the end of the year two primary school teachers came from New Zealand—Miss Valerie Baker from Inglewood and Miss

Helen Higgs from Wairoa. Both had studied at the Auckland Teachers' Training College. At St. Hilda's, Melbourne, they did linguistics which was to prove of great benefit as it was decided they should learn Sindhi as their first language. Another newcomer was Mr. Keith Mitchell, B.A., a teacher from Christchurch, who, after training at Liskeard Lodge in England, came to take on youth and children's work, living in Selwyn House with Canon Spence.

Neither workers nor buildings are, in themselves, adequate for the work of God. During the inter-mission conference at Sukkur in February 1958, workers from N.Z. and A.C.M.S., the Conservative Baptists and the C.I.G.M.,¹ felt themselves being led out into new paths by the Holy Spirit. Three avenues were shown: a Bible Training Institute, Adult Literacy and a Bible Correspondence School. Without them knowing it, God had already provided the people and the plant. The first was largely due to the vision of Bishop Chandu Ray. He had seen the need for a place to which Christians could come to submit themselves to the Word of God, and then to return to their villages and work equipped to stand fast in the Lord and to proclaim that Word to others. He also knew the need for the close fellowship which such a place can give. In the person of Geoff Bingham they had a man who had declined the opportunity to teach in such an institute in Australia because he had responded to God's call to offer for any work He might call him to in Pakistan. What he had foregone in Australia, he was now to receive in a far more exciting way in Sind. Already he had been the human instrument used by God to start a revival in Hyderabad, through a mission he took, using the Rev. Emmanuel Mall as interpreter. The vicar, John Rawat, wrote: "The Spirit of God moved in many hearts during the three days of meetings. An appeal was made after the Sunday morning service, and again at the evening one after the sermon. Many hearts were moved and people rose up to make decisions, rededicated themselves to the Lord, repented and asked forgiveness and forgave others. Quarrels ended, peace was made, and many saw the Light and accepted Christ as their Saviour. In some cases we could not be sure of sincerity and genuineness, but we felt a blessed atmosphere of the Spirit. Yet something was holding back the Spirit's work. The meeting was closed, and we stood at the door to shake hands. Suddenly the Spirit seized the school teachers, still

occupying the pews, and they burst out with a song of praise and victory. A feeling of great joy and praise filled the atmosphere, and though the congregation had been sitting for the last two hours, all were attracted by these joyful songs as never before and returned to stay for another hour and a half! The mission of three days turned into one of 11!"² There were similar scenes in Lahore and Clarkabad. He had also been used towards the end of the summer of '58 at the Murree Convention where, with the Rev. David McKee from Landour, India, he had been led to speak on "The Fulness of the Holy Spirit". John Meadowcroft, in reporting this, said he felt the three stages necessary for renewal in Pakistan were: (1) revival amongst missionaries, (2) revival in the national Church, and (3) the missionary and the national reacting upon each other under the Spirit, thereby allowing Him to speak to non-Christians.³

During the winter of 1958-59 the Binghamms ran the Girls' Hostel in Murree, during which a number of the girls professed faith in Christ. It was at this time that he set out what he termed to be the basic problem in the Church: "The natural man, the religious man, may have the whole form and pattern of Gospel teaching and yet when devoid of one element it really becomes the mere shell of truth. What is that element? The conviction of the Holy Spirit. If my ministry is given in the power of myself, then I cannot convince of sin, of righteousness and judgment. For this is the work of the Spirit. Such teaching not given in the power of the Spirit reduces the Gospel to a mere theological device of God to save men. Man, in any case, thinks his sin not too terrible, is remorseful about it but not repentant, and consequently his personal life will show no change. The witness does not present Christ in glowing, living reality and the Gospel becomes a matter of a killing letter. I can see that we need Spirit-filled men and women, who can be simple instruments of the Spirit, wielding His Sword with cutting power".⁴

So much for the person, now for the plant. St. Thomas' Church in Hyderabad had been consecrated on 26th February, 1860, as the garrison church for the British troops. After Independence there was no more congregation. The local Christians attended the town church, St. Philip's, and none lived near St. Thomas'. Bats and pigeons

had invaded the roof, rats the floor. The Bishop saw its potential. The 60 ft. high roof was lowered to 25 ft, the side aisles were partitioned into bedrooms, the West end became a dining room, the nave the lecture room, and the sanctuary retained as a chapel, through whose specially designed window, in the form of a huge Cross, a silent witness shines out over the city. Cooking and toilet facilities, as well as the Principal's house, were built alongside. Later the students were to make a very attractive garden, so that local Muslims now refer to it as "the garden church". On 26th February, 1960, 100 years to the day, the building was reconsecrated as the Pakistan Bible Training Institute. Since then students from many parts have taken one, two or three-year courses. Some have later been ordained, others have returned to their ordinary vocations as shining lights in their community. During their course they give much help in the parish of Hyderabad as well as in the tribal areas. The B.T.I. is also used for conventions, conferences and retreats, with speakers such as Roy Hession, author of "Calvary Road", Yosiya Kanuka from Rwanda, and Dr. Paul Rees of World Vision.

An adult literacy worker was found in Joy Wedge. In their first summer in Murree she and Shirley Harris were distributing tracts in the bazaar; no mean feat in a foreign language! As soon as Joy had passed her first Urdu exam she began to teach illiterate Christians. On the whole the Christian community has been drawn from these who have had little or no chance of any education. (The whole country boasts a literacy rate of only 14%). But a literate Christian makes a Bible-reading Christian, and also a good citizen. To see the classes in the Slaughterhouse church compound is a revelation. The "church", incidentally, is a roof poised on pillars—the congregation could not afford more—opened in 1960. A school for children by day is organised by the Parish Council of Christ Church, and in the evening, when their hard work as sweepers (people employed by the Municipality to keep the streets clean) is finished, some of the adults gather to struggle over signs and pictures. Joy was ultimately responsible for establishing and maintaining classes for illiterates in a score or more centres in Karachi, and involved in training programmes for voluntary teachers, working on the production of new material for new literates, all in co-operation with the West Pakistan Christian Council literacy plan. David Aiken and

his team of layworkers also assisted in this work wherever possible.

The third item was Bible Correspondence. Already such a school was in action, under David Aiken at Khairpur for the southern region, and Miss D. M. Brown for the northern at Abbottabad. In the first eight months 300 students were enrolled, mostly from mission schools, for a course based on the S.G.M. Bible tract "The Way of Salvation". Two nominal Christians professed conversion as a result. Later when, on David Aiken's initiative, a 15-lesson course based on St. Matthew's Gospel was devised, many Muslims enrolled from all over West and East Pakistan. When the course was first advertised in the leading newspapers in Sind he got 508 applications in 10 days. From the beginning of this work, Mr. Aiken sought the co-operation of other missionaries and national Christians, as a result of which the Pakistan Bible Correspondence School (P.B.C.S.) came into being in 1958 with a Board of Directors, of which he was Chairman until 1964, consisting of members of several mission groups. This Board met either in Murree or Lahore to plan new courses or revise existing ones, and by 1964 was issuing them in Urdu, Sindhi and English on a wide range of subjects. At the time of writing there are over 5,000 students, mostly Muslims, actively engaged in the study of the Scriptures by this means. This work has been a most fruitful means of contact with the Muslims who would not otherwise be reached. As numbers increased, the number of centres dealing with the various courses also increased; Lyallpur handling all the work in the northern region, Karachi that of the southern, and Larkana dealing with courses in Sindhi. For a short time the work was supervised by the B.T.I. in Hyderabad, while Mr. Aiken was on furlough in 1960, but Mr. Nasim Gill has carried on faithfully from the beginning and operates from Karachi.

With all the good news from Pakistan, it was a sad day when it was learned that Molly Carson had suffered a severe heart attack five days before they were due to return from furlough in 1959. It is difficult to assess the immense worth of Dick Carson's ministry over 19 years. As an outstanding linguist, fluent in Sindhi, Urdu and Gujarati, he was always a great help to new missionaries, and for three years during his last term of service gave much time to the Sindhi language school. His evangelistic and pastoral work among the Kohlis of Lower Sind and in Sukkur and Shik-

arpur has already been described. Now in a parish in Christchurch and a Vice-President of the Society, he has deputised for the General Secretary, while the latter was on overseas trips on several occasions.

At the end of 1958 the Meadowcrofts moved to Karachi, living in the Holy Trinity compound, but working mostly at Christ Church. He had a very good mastery of Urdu and was soon taking monthly meetings for clergy and catechists. These two hours of Bible study and fellowship in discussion were much appreciated by them. He also encouraged his colleagues in an evangelistic outreach in the city by the sale of Gospel portions, an activity which had ceased at Partition. He was much moved by the nominal nature of the Christian community as a whole. Officially there were 12,000 Christians in Karachi; at the great festivals as many as 800 would crowd into the church and compound of Christ Church. It was evident, though, that there needed to be a deep work of the Spirit. Indeed, Satan was doing his utmost to disrupt the Church. Troubles over property, and especially because of the presence of hundreds of nominal Christian "squatters" who had erected unauthorised buildings in the old C.M.S. compound, led to much litigation and scurrilous attacks on missionaries and Bishop Chandu Ray. This was extremely disappointing for the Bishop, who had far-seeing plans for erecting flats for the poorer Christians on this land on a co-operative basis.

In 1959 an English couple, Mr. and Mrs. Peter Bagnall of the B.M.M.F., came with their family to Karachi. Mr. Bagnall had previously served in the Indian Army. They now established their home next to the Brenton Carey School at 247 Staff Lines, where Joy Wedge and Shirley Harris occupied the top floor. Peter's main job was youth work, but he was soon in great demand in other directions due to his ability to get alongside people. His wife Alison, a nurse, immediately began work among the Christian nurses in the various hospitals. This was much blessed as many, coming from Christian homes and training schools, now found themselves at work in government hospitals. They needed the fellowship, the Bible teaching and the love found in this home.

In October the Rev. Cyril Chambers and his wife came to visit their daughter Helen at Sukkur. As mentioned in chapter 17, they had previously worked in the Punjab, and, more recently, he had been C.M.S. secretary in Melbourne.

With the departure of Canon Spence on much overdue leave, they agreed to stay until his return so that Mr. Chambers could act as Field Representative and also help Padre Jalal Masih in Khairpur. Helen, meanwhile, had started a regular gathering for children of Christian families living five miles away at Rohri. They were quite untaught, but over the years this work has progressed remarkably.

The same month another older couple came out from New Zealand. The Rev. Kenneth Gregory, vicar of St. Matthew's, Dunedin, had served in India in the British Regular Army. After being invalidated out because of war wounds, he was ordained and he and his family came to New Zealand in 1948. Because of his contact with C.M.S. work in India he joined the Executive in 1949. He had also made friends with Bishops Woolmer and Chandu Ray on their visits here. In 1959 Holy Trinity, Karachi, became vacant as Canon Crouch's throat trouble proved incurable. At that time the church was regarded simply as a European chaplaincy, catering solely for the foreign community, Anglo-Pakistanis and English-speaking Pakistanis. The missionaries and the Bishop all wanted it to become the spearhead for outreach throughout the diocese. The obvious need was for it to become integrated in such a way that it would be regarded as the mother church of the diocese, when the diocese became independent. Because of his position in N.Z.C.M.S., his former association with India and with high officials, and his knowledge (albeit slight) of the language, he seemed a reasonable choice. Services in English continued, with a congregation which contained at least nine different nationalities. There were High Commissioners, ambassadors, senior officers in the Pakistan armed forces, business executives, not to mention a goodly number of faithful Anglo-Pakistanis. Services were started for the Urdu-speaking Christians who would otherwise have had to trek several miles across the city to Christ Church. These were taken mostly by John Meadowcroft and Peter Bagnall, and, of course, in the local medium with drums, sitars, etc. Also, as the Vicar pointed out, "the usual Eastern custom was followed of women bringing their babies with them. If the baby gets hungry it is fed from its natural sources. No one thinks this is the least odd; the baby is satisfied, noise is silenced and God continues to be worshipped".⁵

As further steps in integration, the vicar visited every parish in the diocese in order to encourage people to regard

Holy Trinity as their Cathedral. He also held house meetings in Karachi, some in ambassadorial residences, others in simple Pakistani ones. At these he showed slides of various parts of the diocese, and the Bishop spoke of any particular need in each place. Before long, businessmen were calling in at the B.T.I. in Hyderabad and elsewhere, while parishioners from further north who came to visit Karachi soon learned to drop into the Cathedral, the Bishop's house and the vicarage. Another development was the start of services in German, as there were so many West Germans helping with aid programmes. Indeed, on Easter evening, 1969, when Mr. Gregory returned on a visit, there were 88 Germans in the congregation. When Mr. Gunther Wulf and his wife Eva came to open a technical training centre at the Y.M.C.A., the Bishop made him a Lay Reader. As the vicar knew German he was able to take Holy Communion at the major festivals.

Another recruit for the Y.M.C.A. was Mr. Paul Davidson of Wellington, who had been a member of St. Matthew's, Dunedin, under Mr. Gregory. He is a wonderful personal worker and has led scores of young people to Christ. As he had done so well in the Y.M.C.A. in Dunedin, and also wanted to work overseas, the Vicar asked the Bishop to invite Mr. Davidson out as Youth Worker and to do a similar task in Karachi. He did this remarkably well, until he was invited to join the staff of the Murree Christian School.

During 1960 Audrey Neureuter was due for furlough. Who was to replace her in the pharmacy? Away in Sydney Miss Anita Meggitt, a trained pharmacist, had planned a trip to England. But God intervened. He asked her why she had planned without asking Him. As a result she cancelled her trip from Colombo onwards, and made her way through India to the great Christian hospital at Vellore. There she learned at first hand of missionary work and helped where she could. There, too, the need for a pharmacist in Sukkur was brought to her notice. After praying about it, she applied and was gladly accepted, serving for 18 months. Because of this experience she felt led to undergo proper Biblical training and spent the years 1962-63 at the N.Z.B.T.I. She made a great impression on her fellows, and was head prefect in 1963. She was then invited to start a Women's Bible College in Karachi, and left from Sydney in late 1964. Unknown to her the plan was never

to mature, God having provided a different role for her, of which more anon. Another to join the team this year was Deaconess Joan Thomson of A.C.M.S., who first heard the call through a B.M.M.F. deputationist.

This close link with B.M.M.F. has been a marked feature of the work in Sind. While Alison Bagnall was building up the N.C.F., Peter was gathering isolated Christian youths into Bible study groups in places like the Nissen huts church-cum-hall at the Mauripur air base, which had been given to the Christians by the commandant. But the most exciting venture was the arrival of the Christian Caravan Hospital. It all started in 1956. Young Dr. J. D. C. Anderson was trying to work things out. He had gone out under B.M.M.F. and was learning the ropes at Quetta. He was appalled at the numbers who came for treatment, and realised how many could never get there or who came too late. At the back of his mind he felt that something mobile was needed. In 1958 Bishop Chandu Ray asked him to visit the Kohli area. The Bishop was much concerned at the state of these tribal people—spiritual, economic and medical. After a season among them at Tajpur, Dr. Anderson was given the answer. He returned to Britain to get further medical qualifications (a D.O., he was to get his F.R.C.S. later) and to build a caravan hospital. The full story of this has been told in "If any thirst".⁶ Briefly, the scheme was to have six light aluminium caravans, capable of being winched by a Land Rover on to a 20 ft. trailer. The caravan shells were fitted up inside almost entirely by voluntary labour given by Christians in several parts of England. They consisted of an X-Ray caravan, a Laboratory and Dispensary, Out-patients', Operating Theatre, Sterilizing and Kitchen. Each was fitted with a hot air extractor, and all were joined together by fly-proof tenting. The price of £12,500 was raised in 12 months, and £2,000 worth of theatre equipment was bought second-hand for £80. The Government of Pakistan allowed the whole thing in duty free, including generating plant, etc. The list of items ran into many pages, but everything was cleared by Customs in a few hours.

In Pakistan a team was waiting to receive the hospital. Dr. Peter Hover was expecting a tape recording explaining how to set everything up. Instead a man arrived in the person of Mr. George Dolby. George, a Scotsman, recently converted, had heard of the project. He is one of those

men able to do almost any job. He helped in the construction, saw to the loading on board ship, then flew, at his own expense, to Karachi to meet it. In six hours he had driven the whole hospital to the Bagnalls' compound. He then drove the caravans, one by one, to the site near Mirpurkhas 170 miles away. Over the intervening years modifications have been made. Additional caravans have been added, prefabricated huts erected for staff and patients, but, more important—the principle has been observed that “We are called to run the work, and not to let the work run us”. In other words, a limit has been set on what sort of work is done, and how much. This gives time for the essential caring ministry, which must be the mark of all Christian work. Generally speaking, the hospital stays in any one area for about two years, so that treatment in depth, instruction in hygiene, evangelism and Christian teaching can be undertaken. As far as N.Z.C.M.S. was concerned, our main contribution was Valerie Baker as hospital evangelist. The home base sent out a special caravan for her in 1965. She did a deep spiritual work. Her patience, sense of humour and deep love for the Lord and the people, all combined to endear her to the Kohlis and Bhils and to exercise a most fruitful ministry among them. Since the arrival of the hospital in 1961 hundreds of people have been helped physically but, more important, this has complemented the evangelistic and pastoral work amongst the tribes.

1960 was the “Annus Mirabilis” for Quetta. In January Sir Henry and Lady Holland, their elder son Dr. Harry and Miss Manwaring arrived from England. During that year they were to celebrate the opening of the Shikarpur hospital 50 years earlier, the 85th birthday of Sir Henry and the 81st of Auntie Nan who had been matron at Quetta for 39 years, the presentation of the Tamgha-i-Pakistan award to Dr. Ronnie Holland (this is the fourth highest award in Pakistan, and the first time it had been presented. With characteristic modesty Ronnie insisted that the medal be inscribed “The Mission Hospital, Quetta”, instead of his own name), the Golden Wedding of Sir Henry and Lady Holland, when there was a most moving service of Holy Communion in the hospital chapel, the 60th anniversary of the arrival in Quetta of Sir Henry and the opening of a new outpatients block to mark the occasion, missions taken by the Revs. Geoff Bingham and Abdul

Quayyum, the consecration of the lovely church of St. Mary of Bethany (since the 1935 earthquake worship had been carried out in an old hall), and the presentation to Sir Henry and Ronnie of the Philippino Ramon Magsaysay Award "In recognition of selfless dedication of their renowned surgical skills to relieve suffering in a remote hinterland". They and Joan were able to go to Manila to receive it. They gave the whole of the considerable financial part of the award to the hospital.

At the end of 1960 Sister Gwenyth Baxter of New Plymouth and Auckland joined the staff of the Sukkur hospital. This was a most timely appointment, as Judy Terry became engaged to Mr. Charles Storie who was to work as a missionary in East Pakistan. Dr. Alwyne Coster had to return home ill, and the Taylors were on furlough. This loss of three doctors was serious. Mercifully, Dr. Maybel Bruce, of the Conservative Baptists, came over each weekend from Shikarpur, and, for a time, Drs. Peter and Carol Hover were able to help before the caravan hospital had really got going in 1961. When they opened up again at Tajpur, after language study, they and their children were living in a tent. An oven by day, freezing at night, it was no place for even the hardiest. Out of the blue the Taylors drove in, just back from furlough complete with the caravan given by a Melbourne friend when their ship called in there. The Taylors simply handed it over to the Hovers as they had no use for it in Sukkur. What a wonderful Provider we have.

Early in 1961 Mr. and Mrs. John Greenslade arrived. He was a teacher and Lay Reader. His home was Grey-mouth. He married Margaret Campbell of Nelson, who had gained 1st place in her finals at the Christchurch hospital, had won the Florence Nightingale medal and topped the Dominion in her State finals. For the first two years they did language study in Murree while he was also a boarding master at the school. In the winter months, when the school was closed because of snow, they did pastoral and evangelistic work at Sukkur under the vicar. In 1963 and '64 they were in Hyderabad, where John did district work in the Jati area and also taught at the B.T.I. At the latter there was a change in Vice-Principals, the Rev. Len Patzold being replaced by the Rev. Makhsan Ullah from Peshawar. It had been anticipated that David Aiken would work there. He did, in fact, do so for six weeks in 1961, but was then asked to take over at Christ

Church, Karachi, on the retirement of Canon Sandil. When Mr. Bingham went on furlough at the end of 1961, Mr. Patzold took over and Bishop Woolmer allowed Mr. Makhsan Ullah to stay on . . . he stayed till 1965 and was greatly loved. His place was taken by the Rev. Merle Inniger of the I.C.F. who, on the Bingham's return to Australia in 1966, became Principal. Meanwhile Mr. Greenslade went back to New Zealand to study for the ministry at St. John's, Auckland, during 1965. He was ordained deacon in Nelson Cathedral, returning to Hyderabad in March 1966 to become Vice-Principal of the B.T.I. He was priested at St. Philip's, Hyderabad, at the end of 1966. For the next four years he gave service which was deep, Bible based and outreaching. Some of the results could be seen among the tribal people, to whom the students were taking the Gospel. The family were much missed when they came home in 1970.

In July 1961 Mr. Gregory had to retire because of serious ill-health. He was succeeded by the Rev. Ross Tully, chaplain of the Quetta hospital. He and his wife Kay gave seven years of most gracious ministry before they returned to their first love, Quetta. One most important event occurred before Mr. Gregory left: he managed to secure a Pakistani assistant curate in the person of the Rev. Bashir Jiwan, B.A., B.D. This really integrated the parish. The Jiwans proved an excellent choice and their ministry was much appreciated by Pakistanis and expatriates alike. Others have followed, and the day must surely come when the vicar will be a national. With the move of the capital to Islamabad, commencing in 1960, embassies, etc., have gone and the foreign population in Karachi is less. To succeed Mr. Tully in Quetta, Mr. Keith Mitchell left the Sunday School teaching work he had begun, and became evangelist to the Quetta hospital. Even though not ordained, everyone called him "Padre Sahib". In December 1961 he married Miss Joan Larsen, an American teacher at the Murree Christian School. He had great opportunities for evangelism amongst the patients and their relatives, for a ministry to the hospital staff, especially to the male nurse trainees who were there for at least three years, and helping in the parish. He was soon running the first Christian camp to be held in Baluchistan, at Ziarat, and climbing the 11,872 ft. high Mt. Khalifat. In 1963 another camp was run for 50 older boys from Karachi, Hyderabad, Mirpurkhas and Quetta

by Geoff Bingham and four Pakistani clergy. It was held at Mastung, which has a small outpost hospital of the Quetta one 26 miles away. God was at work, particularly through Bashir Jiwan whose studies on the Cross were life-giving. Of one, Geoff Bingham was to say, "I have rarely in my life heard so rich and penetrating a message". Later that year a girls' camp was held in the B.T.I. while the students were away, with Audrey Neureuter as leader. This was an even more startling innovation than a boys' camp. There were 29 girls and seven helpers. As with the others, there was spiritual blessing as well as a liberation of outlook and a growth in fellowship. These camps, incidentally, were largely financed by Y.P.U. groups in New Zealand. They have now become a regular feature. Amongst the New Zealand staff at the girls' camps was Miss Helen Higgs, whose Bible Studies proved most effective. This was equally true at the Teachers' and Nurses' Christian Unions in Hyderabad, where she spent most of her service teaching at the Piggott Memorial School. She left Pakistan in 1967.

To add to the very cosmopolitan staff of the diocese three delightful Korean teachers arrived in 1961. As a result of a conversation in Ghana between Bishop Chandu Ray and Miss Helen Kim, Principal of a Christian University College in Seoul, three lady graduates volunteered to come in the persons of the Misses Chae Ok Chun, Sung Ja Cho and Eun Ja Kim. The Korean College paid their salaries and passages. Although not all the original ones are there, yet other Koreans are still serving.

The appointment of a European, in the person of the Rev. David Aiken, to succeed the Pakistani Canon Sandil as vicar of Christ Church, was not a backward step; rather, it was the recognition by the Standing Committee that appointments should be made according to ability and not race. The spiritual state of the parish has already been mentioned. What was needed was a man who would give them the strong meat of the Word so as "to make Christ real in the life and experience of every believer".⁷ For four years Mr. Aiken sought to do just that. As time passed the effect of his ministry could be seen in changed lives and growing congregations. Conventions were held in Christian colonies all over the city. Some were sweepers at Slaughterhouse, others refugees at Mahmoodabad, but they were all possessed of a spiritual hunger which was being satisfied by the Bread of Life. This vital teaching ministry was to be continued, after he left Pakistan in

1965, first for two years on the staff of All Saints', Palmerston North, then as lecturer at the N.Z. B.T.I., where he is now instructing the new generation both in the New Testament and in preparation for missionary service.

In February 1963 Holy Trinity became the Cathedral of the new diocese of Karachi at the enthronement of Chandu Ray as its first Bishop. It was fitting that Canon Spence should carry out the induction and enthronement, in view of his 26 years' service. Tribute must be paid to Bishop Woolmer for the way he had prepared for this severance of a part of his own diocese. When he retired in 1968 he was succeeded by Bishop Inayat Masih, proof positive that he had worked for an indigenous Church. Bishop Chandu Ray threw himself into his task with more enthusiasm (if possible) than ever. Deeply spiritual, ever concerned with evangelism, whether to villagers or Cabinet Ministers, and with a business sense which has helped the diocese to stand on its feet, he proved the right man for the job. A bishop's house and offices, a kindergarten for the Grammar School, a bookshop and a youth club have made the Cathedral compound a real diocesan centre. In Hyderabad, despite objections from some that he was being unspiritual, he had shops built around the outside of the church compound. These effectively drowned the noise of the traffic, soon paid for themselves through their rents, and now provide a virtual endowment. As St. Philip's had become too small for the congregation it was turned into a hall and Sunday School, and a lovely new church has been built alongside, with homes for the vicar (now the Rev. Bashir Jiwan) and missionaries too.

In November 1964 Sarah Ray died most unexpectedly during the visit of the Primate of All Canada (Archbishop Howard Clark). She had been brought up as an orphan by Miss Brenton Carey, had worked at the school as a teacher and married Chandu Ray in 1946. She was a most loving soul, a devoted mother to their four children, transparently sincere and one whose main aim was to lead others to her Saviour. After the funeral Bishop Chandu Ray said, "It was a triumphant end as it had been a triumphant life. How we praise God for her life of love, patience, prayer, service, witness and joy. She had wonderful grace from her Lord and Master, whom she loved more than anything else".⁸

In September '61 the Rev. John Meadcroft joined the staff of the Theological Seminary at Gujranwala in the Punjab. He was the sole Anglican in this united institution, which he described as having a strongly Evangelical flavour and being definitely Bible-centred. Ten years later he was to state that students who came there after a B.T.I. course were among "our best motivated men, as well as having a very clear grasp of what the Gospel is all about". He put this down to the groundwork which Geoff Bingham had laid and whose pattern continues to be followed. In order to upgrade the course so that its B.D. in English and its L.Th. in the vernacular could be recognised by the Board of Theological Education of India, John went to Princetown Theological Seminary in the U.S.A. in 1965-66 to take his Th.M. He has become an outstanding teacher, and both he and his wife are being much used amongst the 30 or so students. In 1968 a crisis occurred due to a split among the leaders of the United Presbyterian Church, the largest of the co-operating bodies. Carl McIntire and the I.C.C.C.⁹ backed the Principal of the Seminary in his bid to control the U.P. Synod. This was simply a question of power politics though later McIntire tried to make it appear a doctrinal issue. Principal Nasir was dismissed from the College, but refused to quit his house and formed a breakaway body which claimed to be the genuine U.P. Church. As the I.C.C.C. was paying these pastors far more than they got previously, and even paid laity who attended their services, one can see that there was nothing very Christian about it. The matter became more serious when Nasir's party began bringing lawsuits in Muslim courts. In view of his former standing in the Christian world this is a real tragedy, and one can only pray that he may see the error of his ways. Some who joined him have returned to their original loyalties. In the event, the Church has been through a refining process which may well lead to real revival—indeed the visit of some Indonesian Christians gave a foretaste of such. Monica Meadowcroft, meanwhile, now "Dean of students' wives", has done a great work in providing a Christian home as an example to future pastors' wives, in teaching them, taking Bible classes, etc. Theirs is a strategic post, particularly now that there is a United Church of Pakistan.

Under the Constitution of March 1962 the teaching of Islamiat¹⁰ to all Muslim pupils was made compulsory in

all schools. Some of the older guard missionaries felt that to allow this in their schools would be a betrayal of trust. On the other hand, it should be remembered that Islamiyat is as much to do with the country's culture and history as it is with religion. Some fought a rearguard action against this, but the "New Educational Policy" of July 1969 made it clear that there would be no exceptions. At a diocesan conference in Karachi in 1960 missionaries and nationals alike agreed that the State had the right to make this demand. It was also realised that the teaching of Christianity was increasingly limited. What was needed was first, committed Christian teachers who would witness in their every activity, and secondly, the provision of hostels for Christian boys. Already there was one at Mirpurkhas for tribal children. At a later conference Bishop Chandu Ray gave it as his opinion that Christian children were not receiving adequate Christian education in the Christian schools. When a hostel for Quetta was proposed the Mitchells felt led to offer to run it. In September 1965 a lovely building had been erected close to the church. It started with four boys, one of whom, a Kohli called Peter, had received Christ at the Mirpurkhas hostel. Money had been provided by a gift from the Laughlan bequest, held by N.Z.C.M.S., of £10,000, with the diocese raising another £5,000. These sums also provided a tube well and electric pump which made it possible to irrigate the compound and plant fruit trees. The end result is a happy home where boys of all ages find love, security and fellowship. The Mitchells are most understanding parents and their own two little ones complete the family atmosphere. Discipline, fun, help with homework, camps and other such activities all help towards Christian maturity. Some of the older boys now teach Sunday School in parts of Quetta. One, Burton, a second-year university student helped Mr. Mitchell to translate the script of a "Fact and Faith" film into Urdu. Keith also has been given the unique opportunity of teaching Scripture to all the Christian boys in the local R.C. school. During the winter, when the hostel is closed and the boys go home he delights to lecture at the B.T.I. in Hyderabad.

During all this time the Kohli work had been proceeding. In chapter 17 it was mentioned that the Toveys had gone into India to study Gujarati. When they returned in 1960 they went to live with the villagers. The witness of

this husband and wife living as Christian partners made a profound impression, and some of the leaders in Jindal Goth became Christians. At home the importance of this work was realised and money was provided for such evangelistic work, including a Land Rover, and Rs5,000 for a church and house at Sanghar, where Valerie Baker and Helen Higgs worked for a time. Padre Joseph Memon was the leader of all Gujarati-speaking work, and he, his wife Margaret and the Toveys formed a strong team. Under him there were four "masters", paid workers who toured the villages preaching. At Maruf Dhauri, of which Rawo Baghat was the master, the whole village was prepared for baptism. One husband threatened his wife with an axe if she were baptised. At the last moment God moved him and he came forward himself with her. In 1963 Nogo Patel died. His last words were, "Oh Lord Jesus". This man had been prayed for for years, particularly by the Nelson Sind Prayer Group, and this was a real answer. In 1964 the Toveys retired from the work. This was a great blow as they had so identified themselves with the people. Joseph Memon, despite diabetes which affected his sight, carried on bravely ministering to 600 Christian families, and 200 Hindu ones who were imploring him to teach them. Valerie Baker and others from the Caravan hospital, staff from the B.T.I. and others helped when they could. But at least Kohli young men were attending the B.T.I., and it was from these that he was seeing new leadership emerging.

Next door, so to speak, our Danish missionary, Ralf Pedersen with his wife Hanne and his compatriot Soren Bruun were finding that the Lord was honouring their ministry amongst the Bhil people. A Kohli, called Vira, who had received some training from Joseph Memon, worked as a barber at Badin. Through this one man's personal witness some 45 Bhils were converted and baptised. Later he was to go to the B.T.I. and return as a Bible teacher. Ralf also found a Kohli village nearby and soon the vicar of Badin had baptised 55 of the believing villagers. Meanwhile Valerie Baker had written to raise prayer partners asking them to pray that God would raise up a new companion for her, as the nurse at the hospital was no longer available. The good Lord answered the prayer in an unexpected way—by raising up a male one in the person of Soren Bruun. They were married in August 1969 in

Murree and are working near Badin under his Danish mission, but in close co-operation with the rest of the team. The Pedersens returned to Denmark in 1970, having done a great pioneering work in most primitive conditions.

In October 1970 that great warrior Joseph Memon died. He had literally burned himself out for God. But who was to succeed him? The answer probably lies with B.T.I. graduates, but using a different strategy. In 1969 John Greenslade reported on a conference dealing with "People Movements". Mr. Warren Webster, working with the Conservative Baptists in Sind, showed that Westerners tend to think in individualistic terms, while the Easterner has a far greater feeling of belonging to a group. To take one convert from his family is to isolate him from his whole cultural background. Today this is more and more realised, and the trend now as in earlier mass movements is to encourage whole families and tribes to come into the Christian fold together. This, of course, requires manpower to instruct and shepherd. At a time when so many New Zealanders have had to return home for health or family reasons, it is tragic that we are not thrusting out more to replace them. However, Mr. Christopher Gregory, son of the former vicar of Holy Trinity, and his wife Beverley, after training at the B.T.I. and St. Andrew's, went out as evangelists to this work in 1971, but far more are needed. Mr. Raj Wadhawa Mall, formerly hospital manager at Quetta, and his wife Pamela, nee Snowball, who had been an English C.M.S. nurse there, are now farming near Mirpurkhas on their own 67 acres. Their workers are Ohds, of Hindu background like the Kohlis, and very responsive to the Gospel. The Malls have opened a small dispensary, and are going to be of untold value. The Rev. Bashir Jiwan, Vicar of Hyderabad, also has this concern, particularly for the Marwaris centred 35 miles from Hyderabad. They are a settled community with several Christian families. Meanwhile the Rev. Fred Stock, an American missionary who studied People Movements in the Punjab, has moved to Badin with his wife Margaret. There are also Marwaris 100 miles north of Sukkur. John Rana, a graduate of the B.T.I. is being supported by the Church at Rahim Yar Khan in that area as their evangelist. There are boundless openings; the Church must not let them slip.

At the end of 1962 the Taylors resigned from the Sukkur hospital for health reasons and returned to Australia. They will always be remembered for their devotion.

her surgical skill, and his combination of evangelistic outreach and practical ability. They were succeeded by a Pakistani couple: an answer to many years of prayer. Mr. Rattan Thakurdas and his wife Dr. Niva had served as hospital administrator and surgeon respectively at the United Christian Hospital, Lahore, as well as having done post-graduate study in the U.S.A. They slipped easily into the work and soon gained the confidence of the people. A Sindhi doctor, Catherine Siddiqi joined them for a year. In 1965 Miss Patricia Williams a pharmacist from A.C.M.S. arrived in time to let Audrey Neureuter go on furlough. The same year Miss Patricia Robinson from the Hokitika hospital, joined the nursing staff. The Thakurdases had wanted to keep the hospital open during the hot weather, but with new staff learning the language and only one doctor, who had just given birth to her third son, the Executive suggested it be closed and agreed to pay the national staff during the holiday. This is a good example of international co-operation. During the break Rattan was able to get the municipal authorities, at long last, to connect A.C. power to the hospital, thus enabling new equipment to be used. This was a wonderful supply of surgical necessities. A Pakistani nurse wrote, "Since receiving this costly apparatus from you we have been delighted to use it and each member of our staff is so thankful to you for your love, sympathy and for all the things you have sent".¹¹ The equipment came from the Waikato diocesan M.R.I. project, and the money for the electricity from CORSO. Further M.R.I. money from Nelson and Dunedin enabled the rebuilding of the private wards. These are essential, as they provide a large share of the hospital income. At the same time a new chapel was built.

The spiritual calibre of the hospital staff is high. Rattan, who is a gifted musician, is a keen evangelist. Audrey Neureuter, having a replacement pharmacist, has taken on work amongst young folk at Rohri and Nathugot, as well as a weekly Bible study for over 100 Christian people in Khairpur. Patricia Robinson did valuable work in Sukkur, not least with a Canadian Hippie girl who drifted in, in an appalling state, but was wonderfully converted. When she returned on furlough Patricia married Peter Allan, a member of the N.Z. Executive. Early in 1969 Ellen Pattle, after an absence of 15 years, bravely volunteered to return to Sukkur to relieve the nursing

shortage. In the end she stayed for nearly two years: a wonderful effort. It is the dedication of people like her which causes Pakistanis to prefer the mission hospital to the government one, as they experience the deep love of Christ at work in His servants. Before leaving Sukkur mention must be made of Padre Jalal Masih who had come there from Khairpur to be vicar. He found a "Christian" congregation rent from top to bottom with jealousies. By dint of love and patience he brought reconciliation to the two factions, and it was a great day when they all knelt together at the Communion rail.

1965 another recruit from St. Matthew's, Dunedin, went to Pakistan. Miss Joan Perry was born in England, had worked in Canada and trained and taught as a primary school teacher in N.Z. She was therefore well suited to fit into the multi-racial school at Murree. Added to this was her love of music and her deep understanding of small children. Whilst there she was to see the development of the G.C.E. course for pupils from the Commonwealth and Europe (most of the pupils are prepared for higher education in the U.S.A.). She had a flair for organising end-of-year pageants. One of her most important achievements was the preparation of a pre-school curriculum to help children begin learning at home. The need arose because the school took children from only six years old, whereas many arrived having been at school in their homelands from five. Joan was taken ill in 1969 and had to come home for good in 1970. She is now teaching in Christchurch.

The same year Paul Davidson, who since 1961 had been directly employed by the Murree School, came into full connection with N.Z.C.M.S. In 1967 he married Helen Taylor from Lower Hutt, who was a cousin of Mrs. H. F. Thomson. They did a tremendous job as house parents to the older boys who were devoted to them. Paul's love of camping helped much in their character building. He led many to mature Christian faith during their adolescent years. Then came a dramatic move. On several occasions, he had been to Afghanistan. He had been attracted by the selfless devotion of those carrying out medical work under the International Afghan Mission, with its general wing M.A.P.¹² and its special eye wing NOOR.¹³ At the same time he struck up a warm friendship with Mr. and Mrs. Norman Friberg who were running the Ahlman Christian

Academy. This is for children of the many foreigners working in embassies, trade, construction, etc. Before long it was evident that a hostel was needed, as so many parents were in remote places with no chance of education. The Davidsons recognised this as a call from God, and as replacements were available for them at Murree, they were free to go to Kabul where they are now busy opening this home from home. It is a great challenge: Kabul has none of the scenic attractiveness of Murree, but the hostel will meet the real need for children of many nations.

In 1966 the Rev. David Penman, curate at Christ Church, Wanganui, and his wife Jean were posted to Karachi for student work. He had been President of the Evangelical Union at Canterbury University, and she that of the Wellington Teachers' College. This appointment was a sign that the Church was concerned with the intellectuals and people in the professions, as well as those in tribal communities. Instead of going as a leader, David enrolled as a student at Karachi University to take a post-graduate M.A. degree in Islamic Sociology. The subject itself was valuable as, particularly since the 1965 war with India, there was increasing stress on equating loyalty to the nation with loyalty to Islam. Oddly enough, no one ever seems to have taken this degree before; and David found himself drawn very close to his professors who were markedly interested in his approach to the subject. Besides his studies David played hockey and basketball for the University teams, in both of which there were players of international class. He gained complete acceptance on the campus, and it was interesting to see fellow students coming to his home so that he could advise them on their theses. He summed up his position thus, "We see our task as being that of genuine participation in the life of this community. We are not here to gain converts, but to present Christ through every aspect of life, as Friend and Saviour, for the sole sufficient reason that He deserves to be so presented. The basic principle that governs our life is that when we live with God in His fulness, the work of evangelism and conversion is carried out as a natural part of that full life, and is the work of the Holy Spirit and Him alone".

Apart from his work in the University, Mr. Penman had two other tasks. The first was the "Beanstalk", a Christian youth club operating in a hall in the Cathedral compound. It opens daily for 4-5 hours, and has a weekly

attendance of 200, including 20 or 30 Muslims. It provides a social centre, runs classes in ballet, gymnastics and guitar, has a library and various sports teams. The cricketers, including Mr. Penman, play against Muslim, Hindu, Parsee and other teams. He is the official adviser and lists the club's aims as "a desire to share their knowledge of Jesus Christ with others; to open the door to Muslims and others; and to form small prayer and evangelical cell groups within the committed membership in order to share their faith with nominal Christians and Muslims". In October 1969 three members of the N.Z. Test cricket team talked to a crowd of 200 there. They were Vic Pollard, Brian Yuile and Bruce Murray, all committed Christians. When David came on leave in December the members sent a letter of appreciation to the N.Z. Executive. It should be added that the chairman is Mr. Philip Lal of the W. Pakistan Industrial Development Corporation, the Pakistan representative at the E. Asian Christian Conference in Perth in 1968, and one who is trying to help Christians to take up responsible positions in business and industry.

His third task dealt with the setting up of the Pakistan Fellowship of Evangelical Students. With the encouragement of David Bentley-Taylor and David Adeney, both of the International Fellowship of Evangelical Students, the Pakistan Fellowship soon got under way. With Maqbool Gill as full-time staff worker, and Inayat Din (a lecturer in Business Administration at Karachi University) as associate worker, it had a good beginning. Civil unrest in 1969 closed down the University for some months, thus enabling Mr. Penman to concentrate on this work. The visit by Dr. Toyotome helped launch a programme of cell groups. On his return from furlough in 1970 he was seconded to the P.F.E.S. with responsibility for students not only in Pakistan but also in countries to the west. Selwyn House was made available, and this has proved ideal, having facilities for worship, lectures, study and fellowship. A fine new staff worker, Mr. B. Khokar, has been appointed, and it is hoped that student groups will be set up in at least eight West Pakistan cities. In Karachi the secretary is John Ray, son of Bishop Chandu Ray, who, with his sister Marian, teaches at the Grammar School. The Karachi Institute of Theology (K.I.T.) has now been opened there. This is the first night-time training centre in the country for laity.¹⁴ The

first classes in 1971 numbered 20. It is now linked with the London Bible College, thus enabling it to offer a special course in theology.

In 1969 Bishop Chandu Ray resigned from the Diocese to take up a position in Singapore as Executive Director of The Co-ordinating Office for Asian Evangelism (C.O.F.A.E.). He had thrown all his energies into establishing the diocese, but felt limited in the amount of evangelising he was able to do. This new body grew out of the 1968 Congress on Evangelism held in Singapore. It was felt that Asians should be doing far more to take up the missionary task. Since he has been there most exciting developments have taken place. All over the East the Church is on the move and new patterns emerge. He has been a roving ambassador far and wide. With him went his second wife. After Sarah's death he married Anita Meggitt in 1965. Whilst in Karachi she did much to help him, both in making a home and in the wider work of the diocese.

Who was to succeed him? Canon Spence became Commissary while awaiting the anticipated Church Union. Unknown to him, every clergyman in the diocese petitioned the Primate to make him Bishop. Selby was horrified and refused. The Metropolitan replied: "After 33 years of missionary service the Church calls you . . . Here is a cross, carry it for Christ your Master".¹⁵ Ever obedient to God's call this most humble man accepted. He was consecrated on his 59th birthday in St. Paul's Cathedral, Calcutta, on New Year's Day 1970. Eighteen bishops, including Bishop Howe, the Anglican Executive Officer, assisted. On 25th January Karachi Cathedral had over 1,000 worshippers at his enthronement. Homage was paid by representatives of all classes. At the reception which followed, Professor K. Ghosh said, "There are many men and women in different walks of life who must remember you with gratitude as a schoolmaster, spiritual adviser and as one who showed them the love of the Master, for which you have won our abiding love and affection. We know how reluctant you have been to accept this high and responsible office. We greatly appreciate that when you were thinking of retiring, you did not hesitate to accept this call from above. Your long experience of the ministry of Christ and your love and affection for the community have convinced us that you are the right person to lead us through these uncertain

days".¹⁶ The Rev. Roger Hinton, vicar of the Cathedral, said, "It may seem strange in these days that a missionary should succeed a national in such a position of leadership. However, there is no doubt that Bishop Spence has the confidence of everyone in the diocese. His main interest has always been in people and their growth into the knowledge of the Lord Jesus".¹⁷

On All Saints' Day 1970 the Lahore Cathedral witnessed the consummation of 50 years of negotiations on the part of Christians to achieve visible and organic unity. Four Church groups participated: the Anglicans with the three dioceses of Lahore, Karachi and Dacca; the two Methodist Conferences in West Pakistan; the Lutherans, based mostly in the Frontier Province; and the two Church Councils of the Presbyterian Church, namely Sialkot in the West and Rajshaki in the East. The total membership of the United Church was 200,000 souls out of a nation of 125 million. It is estimated that other Christians number about 750,000. Some 3,000 representatives gathered in a huge shamiana (marquee) outside the Cathedral. Bishop Woolmer had been invited back by the Inaugural Committee, but also went as an official representative of English C.M.S., and carried greetings from the Archbishop of Canterbury. He also presided over the Holy Communion. Bishop Inayat Masih was confirmed as Bishop of Lahore and became Moderator, Bishops Spence and (ex-Methodist) J. V. Samuel remained as Bishops of Karachi and Multan respectively, and ex-Presbyterian missionary William Young was consecrated the next day as Bishop of Sialkot. Bishop Blair remained in charge at Dacca. The President of Pakistan was represented by his Law Minister and said, "I would like to reassure you that the Islamic Republic of Pakistan means to stand by its promise to accord just and equal treatment of all people regardless of caste, creed or colour. The Pakistan Times, in an editorial, said, "The Christian leaders of Pakistan have taken a historic step forward by bringing four Christian denominations together to set up a United Church. The step is of significance not only for the Pakistani community; it also provides a new lead to Christians in other parts of the world. One must hope with the Lahore Bishop that this will heal the long-standing breach and also help the Pakistan Church more fully to express and embody the national ethos".

A fortnight later there was a special service of Unification for all presbyters and deacons. And so, with the

new Church in being, we leave our New Zealanders knit in a closer fellowship to proclaim the message of salvation.

NOTES

1. The Pakistan Fellowship of the Ceylon and Indian General Mission, now called the International Christian Fellowship.
2. Sind Newsletter August 1958.
3. *ibid* November 1958.
4. *ibid* July 1959.
5. "I Lose My Wings" by the Author, ch. 8.
6. B.M.M.F. Challenge Booklet "The Christian Caravan Hospital in West Pakistan".
7. David Aiken's own words in Sind Newsletter October 1961.
8. N.Z.C.M.S. News December 1964.
9. International Council of Christian Churches.
10. "Islamiat" covers the whole field of Muslim instruction.
11. Nurse Hanifer Isher Das in N.Z.C.M.S. News November 1965.
12. Medical Assistance Programme.
13. National Organisation for Ophthalmic Rehabilitation. "Noor" means "Light".
14. During 1963-64 Mr. Aiken had run an Evening Bible College two nights a week, but K.I.T. caters for theological studies at depth and on an academic level.
15. N.C.M.S. News March 1970.
16. *ibid*.
17. *ibid*.

Chapter 23

The Dogs of War

The previous chapter closed on a note of optimism. Shortly after it was written the Indo-Pakistan war of 1971 broke out. In a volume of this kind, and a time so close to the actual events, it would be improper to apportion blame. As far as East Pakistan is concerned N.Z.C.M.S. has no work there, but the hearts of all Christian people went out to Bishop Blair of Dacca and the Christians of all denominations on both sides of the border. In the West our own people were considerably involved. Bishop Spence was due to come home on furlough in January 1972. He was already feeling the strain of taking up his office, playing a leading part in the Church Union negotiations, and then having to assimilate members of the uniting churches into his diocese. Then in December 1971 the war erupted and he found his diocese in the front line. The cathedral compound, situated in a direct line between the President's Karachi house and the Napier military barracks, became a target for Indian aircraft and was soon littered with shrapnel. The compound houses, the Cathedral, Bishop's house, Vicarage, Girls' High School, Kindergarten, Beantalk Youth Club, widows' homes and Selwyn House. A bomb fell in the compound itself but, providentially, did not explode. Had it done so the damage and loss of life might have been disastrous. Part of a shell hit the upper storey of the Brenton Carey building across the road, where Audrey Neureuter was living, and made a hole in the roof. Mercifully no one was injured, but the orphanage children, who were sleeping under tables, were very frightened.

Added to the situation around the Cathedral there was much damage to the dock area and in the parts around Christ Church. Some Christian families were hard hit. Further north, parts of Sind were over-run and there was a race against time to move the Caravan Hospital from Umerkot to Hyderabad. The rail junction at Rohri near Sukkur was bombed. Gwenyth Baxter was the only ex-

patriate left at the Sukkur hospital. Rattan Thakurdas wrote to the General Secretary: "We praise God for Gwenyth Baxter who stayed with us throughout and was a source of encouragement and consolation to all of us, especially the young unmarried Pakistani nurses with whom she used to be during the raids at night". In the Punjab John Meadowcroft was close enough to the fighting line at Gujranwala but was unaffected by the hostilities. Fortunately his wife and children had not returned from furlough. C.M.S. regulations make it clear that missionaries are expected to stay at their posts unless requested to leave by the local Church. The Bishop had no hesitation in considering the safety of those in Karachi, and it was evident that Mrs. Penman and their four children were most unsafe in Selwyn House, as were Mrs. Hinton and their three in the Vicarage. Accordingly they were all evacuated to England. An infant daughter was born to Valerie and Soren Bruun in Hyderabad on the day war broke out. They were almost due for furlough and so were evacuated to Denmark seven days later. At the same time Mr. and Mrs. Christopher Gregory, who arrived exactly four days before, were considered to be more of a liability than an asset. They did not know the language, had none of their baggage which was still coming by sea, and could not get up to their station in Sind. In these circumstances they were advised by the Bishop and other missionaries to go to England. As David Penman said, "It is better to get out so that you can return and do a few years' useful work, than to stay, be a dead hero and accomplish nothing". In the event, they were able to make some useful contacts with C.M.S. in England.

With the cessation of hostilities and the assumption of power by a civilian President, Mr. Z. A. Bhutto, things began very slowly to return to normal. The economy of Pakistan has suffered severely, and at this stage it is too early to say what effect the war and the division of the country will have upon the Church as a whole. The departure of Pakistan from the Commonwealth, following the recognition of Bangladesh first, by Australia and New Zealand, and then by Britain, is a sad loss to all who love her. It is to be hoped, however, that the same harmonious relations which have existed for so long between our two nations will continue. The missionaries who had been evacuated were able to return during January 1972, as were Mrs.

Meadowcroft and the twins. Against this, the diocese was to lose its Bishop. After 36 years on the field, Selby Spence felt the time had finally come to leave. He had shepherded the Church through its new birth into its united form, and was anxious that another Pakistani should supervise its growth in the years of adjustment that lay ahead. Accordingly, he resigned in February 1972. There is no need to repeat what has already been written about him, but the effect of his ministry will long be felt in Pakistan.

In India, N.Z.C.M.S. personnel were not seriously affected. Those in Vijayawada were hundreds of miles from the fighting. Of Mt. Hermon School, Darjeeling, Pam Bailey wrote, "The war gave us some anxious days, being in the far north and in a restricted area. However, it also gave us a chance to help others. The school adopted two refugee camps, each containing approximately 3,000 people". She told how they sent parties to distribute food, clothing and medicines at the camps. The work had to cease when shelling around the north-west corner of East Pakistan became dangerous. This, of course, was down on the plains and nowhere near the school in the hills. To the west, in the Himalayan foothills, Elaine Lovell was also out of the fighting line. On the other hand, Beryl Norman was suddenly taken ill and had to make a 20-hour journey by Jeep over terrible roads to the Christian hospital at Ludhiana which was in the war zone. She had a successful operation and was then able to return to her valley to convalesce. Elaine, meanwhile, had been looking after the children there.

Despite the cessation of hostilities a big question mark still remains over the sub-continent. With Russia and China vying against one another for spheres of influence, the immediate future looks somewhat fluid. Whatever the political or economic situation, however, the duty of the Church in New Zealand is to uphold the leaders of India and Pakistan in prayer. Above all we need to pray for the Christian Church that it may seize the opportunity occasioned by the loss of home, security and life itself, to proclaim the great message of reconciliation which the Gospel of Christ alone can bring. This should also challenge us to send more men and women to stand by them in their hour of need, and to provide money to rehabilitate national clergy and other church workers, so that we may truly have fellowship with them in the furtherance of the Gospel.

Whaatoru Tonu Atu

"Stretching Out Continually"

Eighty years have passed since the Society was born, but this history is not simply an exercise in looking backwards. What has been written is to brace those of this generation to new endeavour. The implications of the title of this book have deliberately been left to the end. St. Paul, in his matchless word picture in Philippians 3.13, pointed the way: "Forgetting what lies behind"—not in the sense of throwing the past overboard, but of remembering that it is a series of stepping stones already crossed—and "Stretching out continually" to what lies ahead. This is as it should be; for we are what we are, in considerable measure, because of what those who preceded us were; and, in our turn, we become part of the experience on which those who follow us will build.

1972 is full of exciting possibilities—the effect of the enlarged Common Market, the bringing of mainland China into the world family, the breaking down of cultural and national barriers on a scale unheard of, and, of course, the widening of ideas through space exploration. In all these areas New Zealand is affected, not least because of our largely European ancestry, our Polynesian family relationships and our place in the Pacific Basin. As Christians we believe we have to proclaim the Lordship of Christ in all these situations. As Christians we also believe we have much to receive from others as well as to share. In India last year John and Ruth Saunders reported a most warm-hearted welcome when they returned from furlough: it was made clear that they were still wanted. At the same time they discovered that their godly Bishop was himself going to conduct regular retreats and "teach-ins" for his clergy and laity, instead of importing some special foreigner as had been planned. In Pakistan we saw the local Church demanding a New Zealander to be its Bishop, until such time as one of their younger men was ready to take over.

These incidents show the growth of the indigenous Church, its realisation of its own assets and its willingness to share with members of other races who are able to bring their contributions. From Singapore Bishop Chandu Ray had written in one of his newsletters, "Dance-Drama has an amazing hold on the simple folk of Asia. This medium has been powerfully used to convey religious truths, ideas and moral concepts for the teaching of the masses by Hindus, Buddhists, Confucianists, and even Islam, but it would appear that Christians have avoided this cultural pattern".¹ (Though, of course, there had been the Morality Plays in medieval England). This sparked off a presentation, by his own daughter Marian, of "It Began at Dawn" in Karachi Cathedral.

Deaconess Shirley Harris wrote how deeply moved she was. "The cast of this dance-drama mime were members of the Beanstalk, who played the parts of the angel, the guards, the stone and the women, while Glenys Loan (A.C.M.S.), a former ballet dancer, danced the part of Mary Magdalene. The powers of evil resisting Christ's rising, the angel's proclamation, Mary's anguish and grief turning later to abundant joy were very effectively portrayed. The message came through clearly—He is no longer dead . . . He is risen! He lives for me. Out of darkness and despair came the light of His Presence.—the beginning of an answer to a problem facing me at the time. He lives for you and me!"² What a fine summing up of all that the Society stands for.

Yet another aspect is the work of the non-professional missionary. One of our team in Pakistan spoke of a former British High Commissioner and some of his diplomatic corps, as well as V.S.O.'s and American Aid officials "as being among our finest missionaries, and encourage us who are pro's enormously by their dedication". Mention has already been made of Mr. Penman's role as a 'varsity student. When he completed his M.A. he was invited by the faculty to return to take a Ph.D. in that subject. Also in Karachi is Mr. Dan Bavington, son of missionary parents, who works as a layman in charge of a huge construction company with hundreds on his pay-roll. So reliable is his work, so free from sharp practice, so on time with his jobs, that he has been given a Rs500,000 contract by the Government. This, to a foreigner and against local competition, speaks volumes for his Christian witness.

While it is perfectly true that many educational institutions, especially in Africa, are putting their own people into the top posts, this in no way debars foreigners with high qualifications from offering for service in college or university; indeed, they are welcomed. It is of note that Mr. Henry Paltridge is local chairman of the Science Teachers' Association of Tanzania and, as such, was largely responsible for running their national conference in 1971. Admittedly he is still a full-time missionary, but even were missionaries as such to be debarred from the country, he would be able to stay as a school employee by virtue of the excellence of his work. In addition to this witness he is, of course, engaged in straight out evangelism and using the most modern techniques such as Cassette tapes.

This principle applies to medical specialists working in government hospitals and medical schools. St. Paul earned his living as a tent maker, and used the occasion and the money to live out and speak out the Gospel. Isaiah tells us to enlarge our tent and lengthen its cords;³ surely an encouragement to reach out into new tent-making activities. If we want an up-to-date example of this, we turn to Dr. and Mrs. Holland. After 30 years at Quetta, during much of which he was head of the mission hospital, he has now handed over to the very able Pakistani Dr. Henry Luther. The Hollands have now, almost literally, taken to a tent. Actually it is a mobile unit in which they travel the almost untouched regions to the north-west of Karachi. They are doing this, not under C.M.S., but under the Royal Commonwealth Society for the Blind. This gives them greater scope, at no cost to the Mission, and in no way inhibits their Gospel preaching. Remembering Joan's disability, this is really heroic.

With Church Union a fact in South and North India and Pakistan, our missionaries have to adapt still further. This makes the training at the N.Z.B.T.I. (now the Bible College of N.Z.) even more valuable. Negotiations in this country are now at a stage when it will be no problem entering a United Church situation overseas. On the other hand, as has been pointed out more than once in this book, there needs to be some very clear thinking about the continuing role of the Voluntary Society. The latest edition of the scheme for the Plan of Union seems to recognise the validity of this. It is quite possible that the missionary-conscious members of the uniting churches will combine

to back an enlarged and enriched N.Z.C.M.S. But, naturally, this is pure conjecture.

This book began with New Zealand becoming a sending instead of a receiving Church: with the C.M.S. from England fading out to allow C.M.S. in this land to conduct its own affairs. We have seen this development occurring in many countries. We have seen the death of Anglicanism as it has merged into a larger body. We have seen the new Churches forming their own missionary societies. One example of this trend is the appointment of Mr. Owen Gumba as the first African trainer of missionaries. After a course at Selly Oak he returned to be Principal of the Nairobi Language and Orientation School in 1970. He is responsible for the orientation of our missionaries and the training of Kenyan ones. "He was one of the first to be supported by the C.M.S. Frontier Fund and no one can assess the importance of this first appointment of an African Missionary Trainer. It is a stage in the process of the Churches in Africa becoming missionary *sending* Churches rather than simply missionary *receiving* Churches. We have been able to be ready to share with the Church in Kenya our experience of missionary training at the moment when they have asked for it and when they need it".⁴

As doors tend to be closing in some countries, so do others appear to be opening elsewhere. It is the contention of this Society that God has raised it up to be one of His servants called to embrace such opportunities; though in what manner we may not see clearly at this stage. At no point in this history have we attempted to despise the methods of former generations: we believe God gave them those particular insights for those particular times. Our task is to study not just their methods but their relationship to God. If some in this story have not come out in glowing colours it is because God is the God of Truth, and we cannot whitewash their actions any more than the Bible does with some of its characters. Rather should we ourselves learn to lean more dependently on His grace, wisdom and strength, and to seek for ourselves such a relationship with our Risen and Ascended Lord that in us and through us His plans for His world might be accomplished. It is in this spirit that we take as our motto for this history "Whaatoro Tonu Atu" — Stretching Out Continually to whatever goal God may direct us.

NOTES

1. December 1970 and February 1971.
2. C.M.S. News July 1971.
3. Isaiah 54, v.2.
4. "A Review of the Society's Work in Africa" by the Rev. Brian de Saram, Africa Secretary of English C.M.S. 15th July, 1970.

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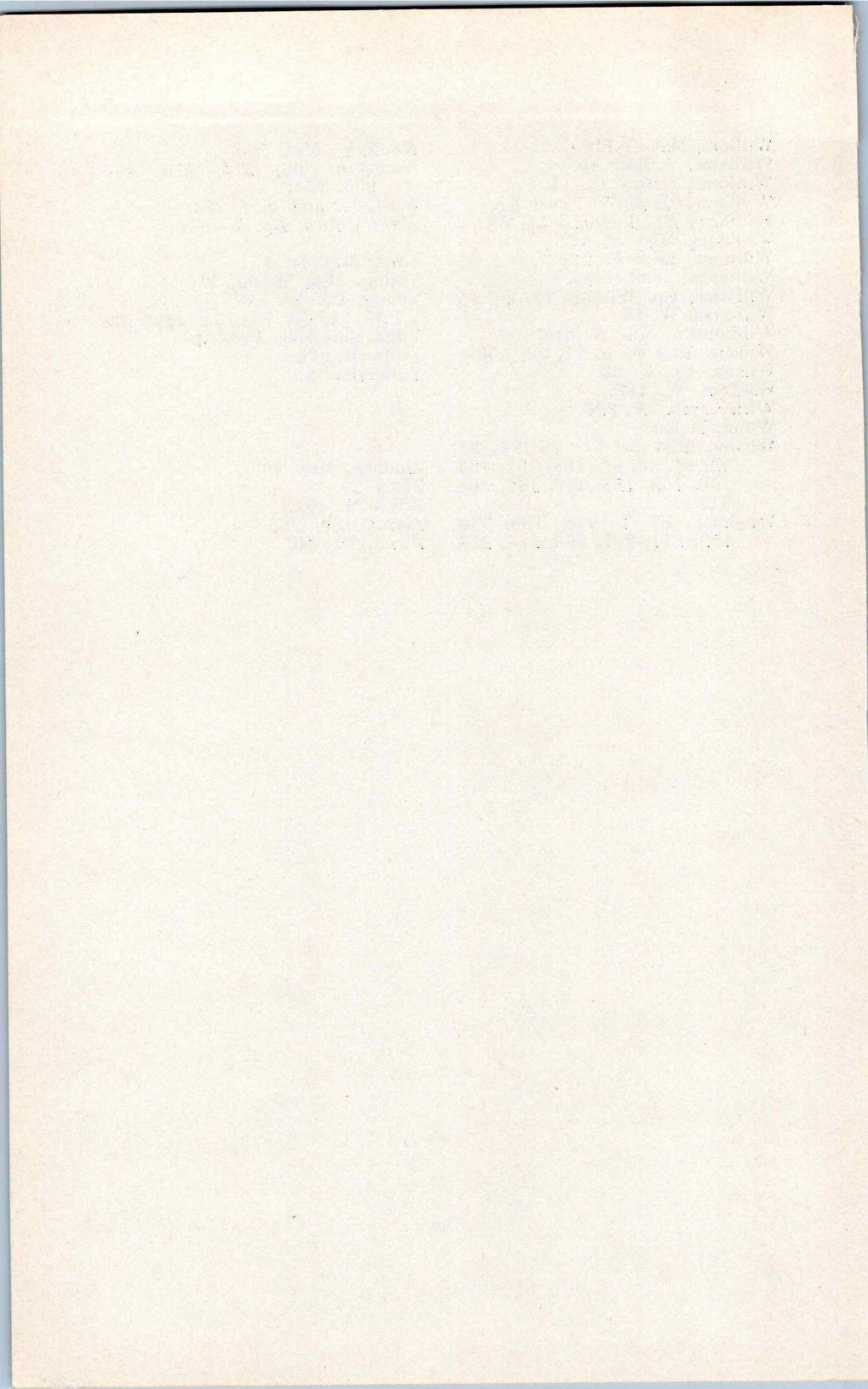
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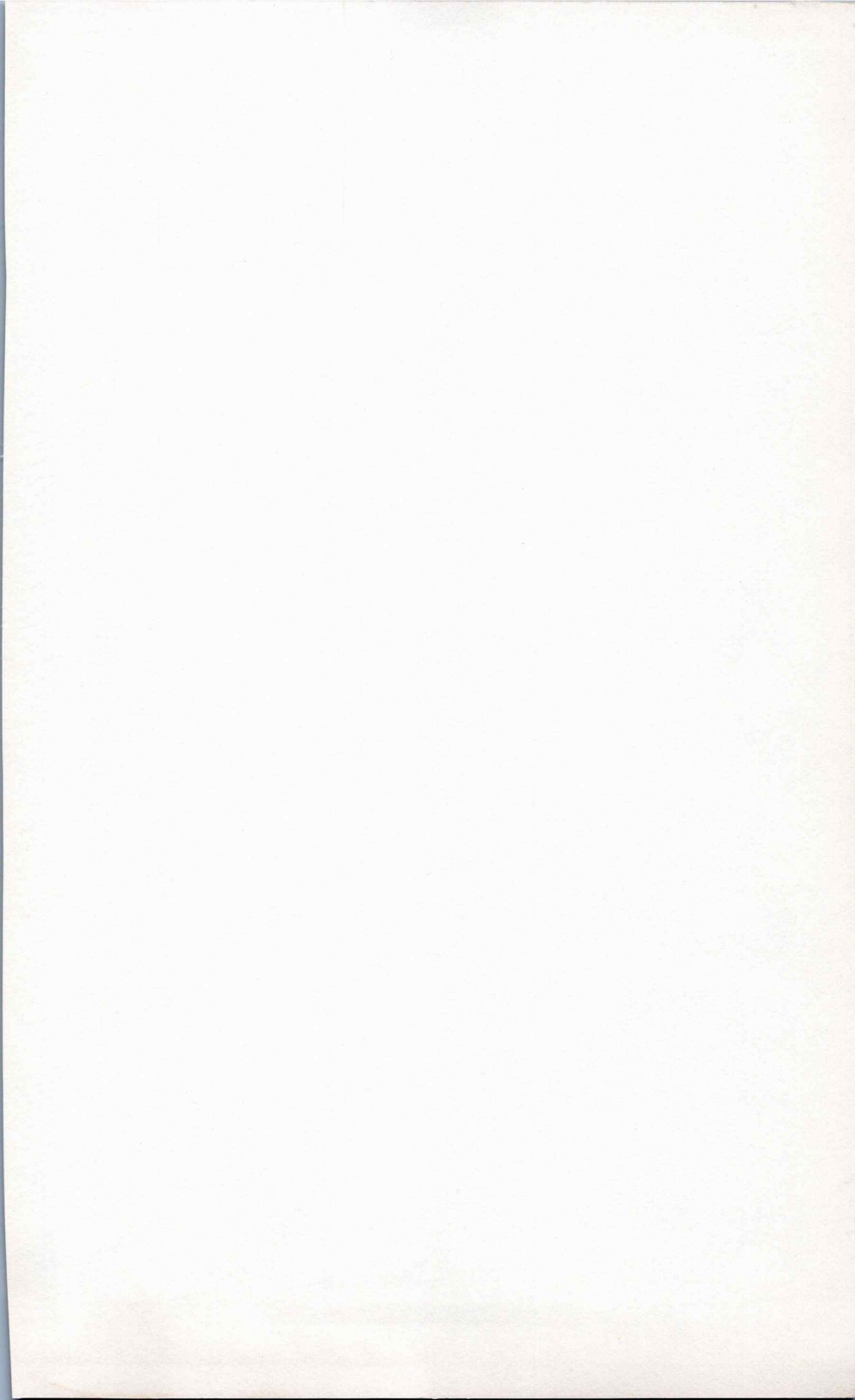
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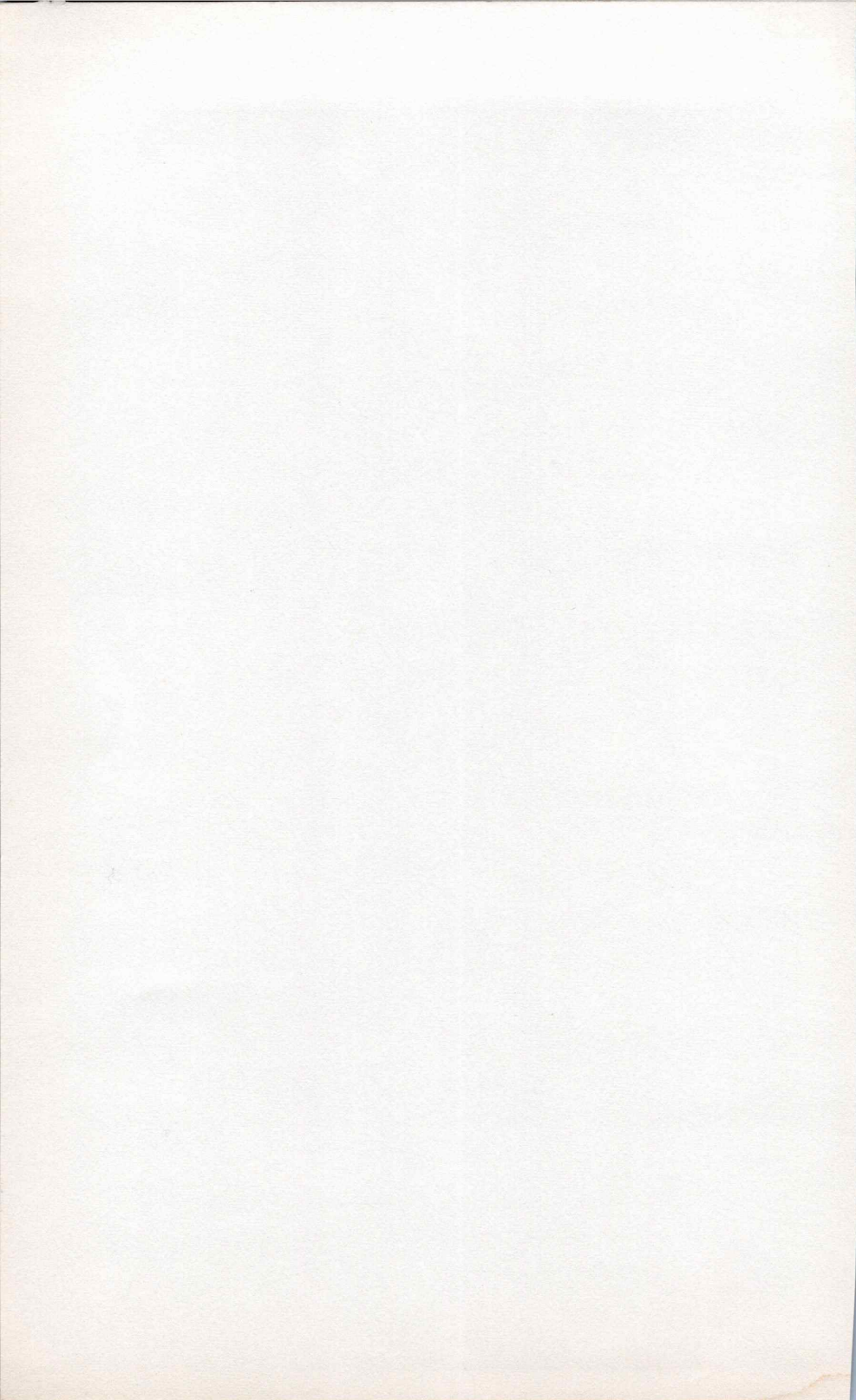
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N.Z.C.M.S.

STRETCHING OUT CONTINUALLY

KENNETH
GREGORY

Born in England, educated at Wellington College, Berks, and the Royal Military College, Sandhurst, the author was commissioned into the Duke of Wellington's Regiment in 1934. The following year he was posted to the N.W. Frontier of India. He not only saw service there, he also saw missionary work for the first time. This, coupled with a personal faith acquired at Sandhurst, first turned his mind to eventual "full-time" Christian service. In 1940 he was wounded in Norway and was left permanently lame. After being adjutant of his regimental headquarters he graduated at the Staff College, Camberley, and then served, with the rank of major, as Assistant Military Secretary to an Anti-Aircraft Group.

At the end of the war he was invalided from the army and was immediately accepted for ordination by Bishop Chavasse of Rochester. After a year at Wycliffe Hall, Oxford, he was ordained in 1946 and posted to the parish of Gravesend.

For health reasons Mr. Gregory came to New Zealand in 1948 at the invitation of Bishop P. W. Stephenson of Nelson, who had been a C.M.S. missionary on the N.W. Frontier of India. After serving as vicar of Wairau Valley, Brightwater (which included being diocesan missionary) and St. Matthew's, Dunedin, he was asked to become vicar of Holy Trinity, Karachi. During his two years there he saw the parish and arch-deaconry become integrated into one national unit in preparation for the formation of the diocese of Karachi. Ill-health caused his return to New Zealand in 1961. Further parish and hospital chaplaincy work in Nelson had to be laid down for the same reason, and he is now living in retirement.

Apart from his time in Pakistan, Mr. Gregory has been a member of the N.Z.C.M.S. Executive since 1949. In 1969 he was able to visit most of our missionaries in Asia, as recorded in his book "On Ravens' Wings". In 1971 Mr. and Mrs. Gregory's eldest son, Christopher, with his wife Beverley, went back to Pakistan to work under N.Z.C.M.S. as an evangelist amongst the Kohli people. The family connection with that country is thus being maintained.

